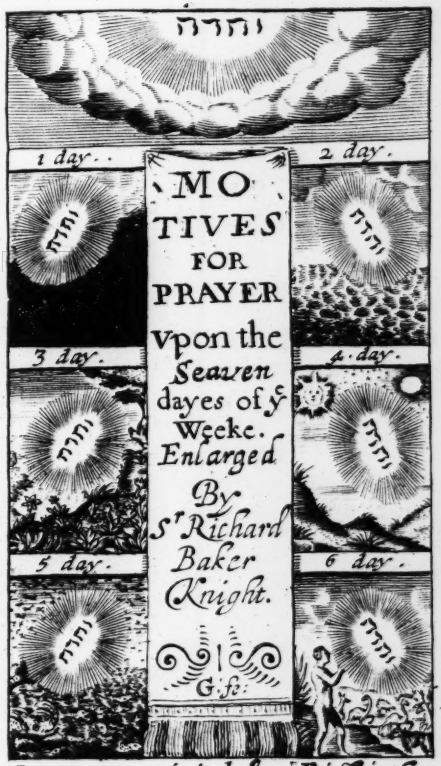

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MEDITATIONS AND MOTIVES FOR PRAYER UPON THE SEVEN DAYES OF THE WEEKE.

Written and Enlarged
By
Sr RICHARD BAKER *Knight.*

LONDON,
Printed for *R. Royston*, and *Francis Eaglesfield*, and are to be sold at the Angell in Ivie lane, and at the Marigold in *Pauls* Church-yard 1642.

TO MY MVCH HONOVRED THE vertuous Lady BAKER, wife of Sir JOHN BAKER of *Siſſingherſt* in *Kent* Baronet.

Madam,

THere are many cauſes that move mee to preſent this Treatiſe to Your Ladiſhip, You are the wife of that

Noble Gentleman, who is the ornament of our Family: You are the daughter of that worthy Knight, to whom, while he lived, I was exceedingly beholding: but more than both theſe, You are a Lady of ſo great Devotion, that the world takes notice of it in a high degree; A rare thing in Ladies of this age, who are commonly noted for no defect more, than for exceſſe of vanitie. This ſpecially makes mee conceive that a treatiſe of this nature will not bee unpleaſing to you: for though you have many godly bookes

bookes for the exerciſe of your pious meditations; yet of this argument, perhaps not any; or if you have, yet varietie oftentimes makes a greater appetite; and change of labour is a kinde of refreſhing. The booke came once abroad into the world before; but was then ſo little, that it was not fit to goe to ſervice; It is now growne ſo great, that it is able to doe a good dayes worke, or rather, if your Ladiſhip pleaſe to entertaine it, will do you ſervice every day of the weeke; and will helpe to ſet you forward

ward in his ſervice, who is the Ancient of dayes; and will at laſt turne all dayes into one day that never ſhall have night. And ſeeing it is the imploying of the ſhort dayes here, that muſt make that long day happie; it is no leſſe wiſedome than vertue in your Ladiſhip, that you ſo piouſly imploy them to that end: and it will be no ſmall ſervice in him, that ſhall adde but the leaſt graine of furtherance to your doing it. Whatſoever it is, I intreat your Ladiſhip to accept it, as comming from him, who

is

is no leſſe in true affection, than in profeſſion,

Your humble

Servant

RICHARD BAKER.

Sunday Gen: 2:

V: 2. On the seaventh day, God ended his worke which hee had made; and hee rested on the seaventh day from all his worke which hee had made.

V: 3. And God blessed the seaventh day & sanctified [illegible] because that in it hee had rested from all his worke

MOTIVES FOR PRAYER VPON THE SVNDAY.

Time as a Tyrant, vseth vs as it list; and we as in bondage vse time as we can: but we cannot vse it whole & entire, but as we are faine to breake it into

pieces: and where the great parts of Time are proper for great actions; and the ſmaller for trifles: we ſo croſly uſe the matter, that the greater parts of it, as Moneths, and Yeares, and Ages wee imploy in trifles; and onely the ſmall pieces, as Dayes, and Houres, and Moments are the times wee allow for matters of moment: and it were well if wee would but allow them whole and entire; but in uſing them we breake them in pieces too: for in our great worke which is the ſervice of God; the worke for which wee came into the world: who is there that ſpends a whole houre, much leſſe a whole day, and breakes it not into many ſhivers of worldly thoughts? And ſay, wee breake time into Weekes: yet can we afford a whole weeke to the ſervice of God? Alas no! we muſt breake the weeke againe into ſeaven

ſeaven dayes, and then perhaps of thoſe ſeaven we will profeſſe at leaſt to allow God one, but the other ſixe we looke to keepe for our ſelves: and indeed it is the great goodneſſe and bounty of God, that ſixe dayes of the weeke hee allowes us to doe our owne worke; and reſerves but the ſeaventh to doe him ſervice; and ſhould we not be very unthankfull? yea indeed moſt unreaſonable, to grudge at this diviſion? O my ſoule be thou ſo farre from grudging at it, as be content, beſides Gods one day, to afford him part of thy owne ſixe: of which, if thou have not perhaps commandement, yet thou haſt example: for ſo did *David*, as he ſaith himſelfe, *Evening, and Morning, and at Noone, I will praiſe thee:* and this upon a weeke day, no doubt; how much more then may wee well thinke upon the Sabbath day? Cer-

tainly ſo much more, as there is more reaſon: for though every particular day of the weeke have Motives for ſerving of God proper to it ſelfe and not common to any other; yet the Sabbath hath more than all of them put together: for firſt the Sabbath we now keepe, was in the revolution of time the firſt day that ever God made: and of which it hath beene properly ſaid, *This is the day that God hath made:* as if hee challenged the making of no day but this: and though he made it for our uſe, yet more for his owne Glory; and have wee not ſpeciall reaſon then to glorifie God this day? It is the worke for which the day was made, it is the worke for which our ſelves were made, and therefore to do both the day and our ſelves right; what can we doe, what ſhould wee doe this day, but glorifie God? This

day

day God made light; for without light it had not beene a day: and if God have begun his Dayes with the worke of light; ſhall I begin my dayes with the workes of darkneſſe? No my ſoule, but let this be thy prayer this day, that God will ſo guide thee by the light of his holy Spirit, that thou mayſt this day neither walke in the counſell of the ungodly, nor ſtand in the way of ſinners, nor ſit in the ſeat of ſcorners: but that all thy delight may be in the Law of the Lord, & that in his Law thou maiſt exerciſe thy ſelfe both Day and Night: but this day(O my ſoule) eſpecially; for this is a day of Reſt, in which thou muſt do no manner of worke: No workes, but of neceſſity to thy ſelfe, or of mercy to thy neighbour, or of piety to God; for theſe are workes that breake not thy Reſt, but bring the

reſt; workes that thou mighteſt doe, though thou wert an Angell; or rather workes thou muſt doe to come to be as Angels.

But ſhall nothing then be allowed this day for Recreation of the Body? nothing for refreſhing the ſpirits after ſixe dayes labour? Yes my ſoule, this is included in the workes of neceſſity for our ſelves, at leaſt it is as the quailes ſent to the Iſraelites in the Wilderneſſe: no fault in uſing them, if no abuſe in uſing them. O then, vouchſafe O God, ſo to bleſſe me with grace this day that though I ſpend it not all in only devotion, yet I may ſpend it all onely devoutly; that whether I eate or drinke, or whatſoever I do elſe, either for neceſſity or recreation, it may all be done to the glory of thy holy Name. If God had intended no other reſting upon this day, but only reſting from ſinne;

ſinne; if not as well recreation of the Body, as devotion of the mind; he would never have injoyned the Sabbath to beaſts, which are not capable of devotion; but as Gods reſting was a ceſſation from his worke of creation: ſo Mans reſting muſt be a ceſſation from his workes of labour; and ſo the end of the Sabbath will be mans eaſe and recreation: which made Chriſt ſay, *The Sabbath was made for man:* but the celebration of that end muſt be his holineſſe and devotion; which made God ſay, *Remember thou keepe holy the Sabbath day*; and then wee may inferre, as farre as the end of the Sabbath is mans eaſe and recreation; ſo farre Prayer is the Allelujah for it: and as farre as the celebration of that end is holineſſe and devotion, ſo farre Prayer is the Hoſanna for it: and thus Prayer ſo neceſſary for keeping

the Lords day, that without Prayer indeed it cannot be truly kept.

This day which was at firſt made a day of labour, is now made a day of reſt: But alas! O Lord, what good is it to have reſt in my Body, if I have not reſt alſo as well in my ſoule? and what reſt can I have in my ſoule, if thou keep me not from falling this day into ſinne? for where ſinne is, there will never be be but unquietneſſe of conſcience: and where the conſcience is unquiet, what reſt can the ſoule have? O therefore ſuffer mee not O God, to fall this day into any ſinne; but ſo uphold mee by the grace of thy holy Spirit, that as thou haſt made this day a day of reſt to my body: ſo thou mayeſt make it alſo a day of reſt to my ſoule; that neither any vanities of the world may allure mee: nor any temptations of Satan may diſturbe

diſturbe mee, but that I may enjoy the like calme of quietneſſe in al my ſpirits, as Chriſt made upon the waters, when hee rebuked the windes.

But ſeeing this day was once a day of labour: how comes it now to be a day of reſt? Indeed upon moſt juſt occaſion. It was a day of labour whilſt we were under the Law: but now that wee are under the Goſpell, it is a day of reſt. If the Law could have brought us to reſt, the old Sabbath had continued ſtill: but ſeeing there could be no perfect reſt, but by the Goſpell, it was therefore neceſſary the old Sabbath ſhould be aboliſhed, but that there muſt be a Sabbath ſtill, for ſo much of the Law continues ſtill, that one day of the ſeaven muſt ſtill be kept holy to the Lord. The firſt Sabbath was a reſting from Gods worke of Creation, but this

Sabbath

Sabbath is a reſting from Chriſts worke of Redemption: for though upon the Croſſe he pronounced *Conſummatum eſt*; as though his worke had then beene finiſhed: yet that was ſpoken but in regard of his work upon earth: the full *conſummatum eſt*, was not untill this day that hee roſe againe from the dead: for if he had onely dyed, and had not riſen againe; though perhaps we had been Redeemed, yet wee had not beene juſtified; for, *as he died for our ſinnes; ſo he roſe againe for our Juſtification.* O then my ſoule, if this day were the finiſhing of thy Redemption, by Chriſts riſing from the dead, do thou alſo ariſe this day from dead workes to newneſſe of life, that ſo thou maiſt be capable of Chriſts Redemption, partaker of Chriſts Reſurrection; and then thou ſhalt find that true reſt in his juſtification, which neither

neither troubles of the world, nor temptations of Satan ſhall ever be able to diſquiet. This Sabbath under the Law was the laſt day of the weeke: becauſe it was given then as a reward for our labours: but under the Goſpell it is the firſt day of the weeke; becauſe it is given now as an Encouragement to our labours. Or is it perhaps that this which was at firſt a day labour, is now made a Sabbath, and a day of reſt: becauſe being the firſt day that God made, it is thereby *Primogenitus dierum*, the firſt-borne of all dayes: and ſo by right of Primogeniture, ought to have the greateſt bleſſing amongſt all dayes: and what is the greateſt bleſſing to a day, but to be a Sabbath? it had not indeed poſſeſſion of the benefit of Primogeniture till Chriſt vouchſafed to riſe this day from the dead; and to make it, as it were his

ſecond

ſecond birth-day; but then in honour thereof, He who is *Primogenitus omnium Creaturarum*, the firſt-borne of all Creatures: brought this *Primogenitum omnium Dierum*, this firſt-borne of all Dayes in poſſeſſion of its Primogeniture: and ſo of a day of labour, it is become a Sabbath, and a day of reſt. Indeed this day had many great things done in it, as it were pleading for it before it could recover its right of Primogeniture, to be a Sabbath: For firſt, upon this day Chriſt was borne of the Virgin *Mary*: enough of it ſelf to have made a Sabbath, and yet for all that the old Sabbath ſtood firme ſtill. Then upon this day Chriſt was baptized in *Jordan*, when a voyce was heard from heaven, *This is my beloved Sonne, in whom I am well pleaſed*. And this alſo enough to have made a Sabbath; and yet for all

all that the old Sabbath ſtood firme ſtill. Then upon this day Chriſt did his firſt miracle of turning water into wine, at a Marriage in *Cana*; and this alſo enough to have made a Sabbath: and yet for all that the old Sabbath ſtood firme ſtill; But when upon this day, Chriſt roſe againe from the dead, and that there roſe with him, many Saints that ſlept; and appeared in the holy City; then the old Sabbath could hold the place no longer, but yeelded up all right of a Sabbath to this day; which from that time hath had a new Name given it, to be called as Saint *John* calls it, *The Lords Day*. O then my ſoule, if this day, by ſo many rights be become our Sabbath, ſhall we be ſo ungratefull, as not to do it the right of a Sabbath? If it be now the Lords day, ſhall wee take it from him, and make it the worlds day?

day? ſhall the Jewes keepe the Sabbath of the Law with ſo ſtrict obſervance, by which they expect but a temporall reſt; and ſhall not I keepe the Sabbath of the Goſpell with a ſtricter obſervance, by which I expect an eternall reſt? Doth the memory of my creation deſerve a great Sabbath? and doth not the memory of my Redemption deſerve as great a Sabbath? Alas! What had my Creation beene, if I had not beene Redeemed? I know I was created, to the end I ſhould ſerve God: but I was Redeemed to the end I ſhould be able to ſerve him: and is not that as worthy of a Sabbath which makes me able to ſerve him, as that which requires mee to ſerve him, and makes mee not able? but though I cannot ſay, I was not created able, yet I may truly ſay: I am Redeemed to be more able: for as without Chriſt, we

we can do nothing: ſo through him we can do all things. O my ſoule! if it be juſtly ſaid, *Remember thy Creator in the dayes of thy youth,* may it not be as juſtly ſaid, Remember thy Redeemer in the youth of thy dayes? and what is this firſt day of the weeke, but as it were the youth of the weeke? and ſo of thy dayes: for as the dayes of the weeke goe on, ſo thy age goes on: and if thou remember not in this youth of thy dayes, when thy memory is freſh, how wilt thou remember him in the dayes of thy age, when the memory naturally growes forgetfull? O my ſoule, if thou keepe not this day holy, if thou keepe not thy ſelfe holy this day, in which God requires holines of thee, and to doe his workes, what hope is there of thy holineſſe in other dayes, in which a liberty is left thee to doe thine owne workes? God

expects

expects holineſſe at our hands, in all dayes; for he ſaith, *Be ye holy as I am holy*: which is to be holy continually: yet he appoints us no day to be holy in by name, but onely this, that wee may know it to be a holineſſe, in which he takes more pleaſure, than in any other: All other duties of piety we may performe in any day, but this piety in none but this day; for it is, I may ſay, a piety perſonall to the day; that if wee performe it not in this, we cannot in any other: wee muſt tarry till the day come about againe: and who can be ſure to live till the next Sabbath? and is it not a grievous thing to commit a fault, which we are not ſure we ſhall ever live to amend? I ſay not, that to be holy on other dayes, is *opus ſupererogationis*, more than wee need to be: but this I may truly ſay, that not to be holy this day, is *opus extremæ derogationis*;

gationis; infinitely leſſe than wee ought to do: for wee derogate extremely from that devotion to God, which humane imbecillity, as weake as it is, is able to performe. The holineſſe of this day, to that of other dayes, ought to be as *Cumulus ad granum*, a whole ſheafe of corne to a ſingle eare: holineſſe in all dayes, but in this day all holineſſe. The Iſraelites, to make the walls Jericho fall downe, went once about it every day, but the eighth day ſixe times about it. O my ſoule, the Sabbath wee now keepe, is that eighth day: that if wee will have the walls of our ſinfull Jericho to fall down, we muſt goe ſixe times as much about it, as in any other day. Remember the poore man that gathered ſticks on the Sabbath day: and what is it to gather ſtickes, but to ſpend the Sabbath in vanities and trifles? yet that man for his

his gathering ſtickes was cenſured by Gods owne mouth to be put to death. For it is a fearfull thing to fall into the hands of the living God: and though in every ſin we commit, we may juſtly be ſaid to fall into his hands: yet moſt properly in this, ſeeing this is a day which hee hath choſen to himſelfe; and in which above all other dayes he lookes to be glorified. O therefore, vouchſafe (O God) ſo to ſanctifie this day to mee, and mee unto this day, that I may neither fell timber this day; (which is to buſie my ſelfe about great worldly matters) nor yet gather ſtickes this day, (which is to ſpend it in trifles) but that wholly abandoning all worldly buſineſſe, I may dedicate it to thee onely, and onely to thy ſervice. Indeed to keep a day holy, is to keepe it ſo wholly, without any mixture at all of worldly

ly affaires; for as a little leaven ſowreth the whole lumpe: ſo any prophaneneſſe corrupts the purity of a true holineſſe. As therefore Tradeſmen keepe their ſhops open all the weeke long, but ſhut them up upon the Sabbath day, and ſuffer not any cuſtomers to repaire unto them: ſo upon the Sabbath day, we muſt ſhut up the ſhops of our hearts, and not ſuffer any worldly or prophane cares to have acceſſe, but reſerve them wholly to God, and to his ſervice. For (O my ſoule) when we be once in the careere of a worldly courſe, and have runne already ſixe ſtages, if then wee make not a ſtop by keeping a Sabbath; we ſhall runne our ſelves out of breath, and there will be no returning for the Spirit of Grace. Shall our eares ſtand liſtning all the weeke long, to the idle talke of vaine men, and ſhall they not liſten

liſten this day to that which God himſelfe ſhall ſay unto us by the mouth of his Prophets? ſhall our tongues be imployed ſo long together, in making bargaines for our worldly benefits, and ſhall they not be imployed this day in performing the bargaine wee have made with God for our ſoules benefit? ſhall our feet goe ſo many weariſome journeyes, and never be weary, to the Courts of Princes: and ſhall they not this day go a Sabbaths day journey, to the Temple of God? ſhall the Church doores which ſtood ſhut before, ſtand open now, to let us in? ſhall the bells which ſtood ſilent before, ſend forth now voyces, and call us to come, and ſhall wee not be moved by ſo great invitations to ſo holy a worke? Do not the very clothes we put on this day, ſeeme to put us in mind before whom wee are to

to preſent our ſelves; and ſhall wee not preſent our ſelves before him, when wee have made us ready to do it? O bleſſed God, cloath mee with thy grace, and with the merits of thy Sonne Chriſt Jeſus; for theſe onely are the cloathes that can make mee worthy to preſent my ſelfe before thee: let thy holy Word and Spirit be ringing in my heart; for theſe only are the bels, whoſe ſound can be effectuall to call mee to thee.

It is obſerved in the courſe of Nature, that ſixe dayes wee may live without eating any thing; but to faſt ſeven dayes together, is commonly mortall: and ſo it is in the courſe of the Spirit: ſixe dayes wee may follow our worldly vocations; and all that time wee may be juſtly ſaid to faſt from feeding the ſpirit, and yet no periſhing to the ſoule; but if we continue faſting the ſeventh day, if this

this day wee keepe not a Sabbath, both to reſt our bodies, and to feaſt our ſoules, wee ſhall be in great hazard of a ſpirituall death; at leaſt exceedingly enfeeble our ſpirituall life: and indeed having kept the ſoule faſting ſo long, there is great reaſon this day to make it a feaſt: and as the uſe is in feaſts to ſit long; ſo in making this feaſt for the ſoule, all the day long may be little enough. But O gracious God, as I cannot keepe this feaſt to thy Glory without thy Grace: ſo I cannot have thy Grace without thy gift; and therefore vouchſafe O God, of thy free Mercy, ſo to furniſh mee with the Graces of thy holy Spirit, that whilſt I nouriſh my body, I may cheriſh my ſoule, and not onely continue my ſpirituall life, but may encreaſe in ſpirituall ſtrength; the better to ſerve thee all the dayes of my life.

The

The Heathen dedicated this day to the Sunne; wherein, though they erred in the matter, yet they erred not in the name: for it muſt indeed be dedicated to the Sunne, but to the Sunne of Righteouſneſſe. Not to the viſible Sunne, which is but a mortall creature, as we our ſelves are: but to the Sunne that is immortall, and inviſible. O therefore my ſoule, do thou amend this errour of the Heathen, and dedicate this day to the Sunne, but to the Sunne, in whoſe light thou ſhalt ſee light: to the Sunne that lighteth every one that commeth into the world: to the Sunne that hath placed his Tabernacle in the viſible Sunne; and which ſhining upon thee, will diſpell all clouds of feare, all miſts of perturbation, and will bring thee the peace of a quiet conſcience, the reſt of a perfect Sabbath.

But ſhall we ſo dedicate this day to the Sonne, that we ſhall dedicate no day to the Father? Shall we ſo remember our Redeemer, that wee ſhall forget our Creator? No my ſoule: but this day may fitly ſerve for both: for a memoriall of our creation, in honour of the Father, as it is a ſeventh day: and for a memoriall of our Redemption, in honour of the Sonne, as it is this ſeventh day.

It was in this day, in the revolution of time that Chriſt roſe againe from the dead, and by his Reſurrection wrought our Juſtification, & a power beſides for us alſo in our time to riſe againe: and is not this a benefit worthy of a Sabbath? worthy of a day of purpoſe to meditate upon it? O then my ſoule, let this be thy prayer this day: that as Chriſt this day roſe from death: ſo thou this day

day mayſt riſe to newneſſe of life: that when thy day ſhall come to riſe from the dead, and to come before the great Judge of the quicke, and the dead, thou mayſt then alſo riſe in the Judgement; and be one of thoſe to whom it ſhall bee ſaid, Come yee Bleſſed of my Father, inherit the Kingdome prepared for you.

Itwas upon this day in the Revolution of time, that the holy Ghoſt deſcended upon the Apoſtles in fiery tongues, enabling them with all good Graces of the Spirit: and is not this a benefit worthy of a Sabbath? worthy of a day apart, to meditate upon it? O then my ſoule, let this be thy prayer this day, that Chriſt would ſend downe his holy Spirit upon thee, to fill thee with a fiery zeale of devotion, and to

work in thee a true ſanctification, that when thy day of triall ſhall come, the day of ſeparating the ſheep from the goates, thou mayſt be found worthy to ſtand in the congregation of the Righteous, and mayſt find the benefit of this Prayer, for which wee are beholding to this day; and but for this day, could never have made; *By thy glorious Reſurrection: and by the comming of the holy Ghoſt: good Lord deliver us.*

But what is this reſt of the Sabbath, ſo much ſpoken off, to be ſuch a bleſſing to us? Is it onely to be idle, to ſit ſtill, and do nothing? Can doing nothing Glorifie God? No my ſoule, the true reſt of the Sabbath is a perpetuall motion: we muſt be ſtill going, but not our owne wayes; wee muſt be ſtill ſpeaking, but not our owne words: as Chriſt himſelfe did for our Example: Hee

went not his owne way when hee ſaid to his Father, *Not as I will, but as thou wilt:* He ſpake not his owne words, when he continued in Prayer to his Father, ſometimes whole nights together, returning, as it were a Sabbaths night labour, for a Sabbaths dayes reſt; which we alſo ſhould doe, though it be more than we can doe: more than we can do indeed of our ſelves; but not more than wee can do by his aſſiſtance, through whom wee can do all things.

But is not this that which Chriſt reprehended in the Phariſees? may we not as well offend in making too long Prayers, as in making too ſhort? No my ſoule, that which he reprehended in the Phariſees, was not *multa precatio*, but *multa locutio*, not much praying, but much babling; for if the words wee uſe in praying be but

Naſcent a in labris, it is but babling; but if they be *Naſcentia in corde*, it is then praying; if wee draw neere to God with our lips, and our hearts be farre from him, this is but babling: but if the heart aſcend up to God, together with the voyce, this is true Praying. O then vouchſafe O God, to aſſiſt mee with thy grace in Praying; that my tongue, and my heart may make but one ſuppliant: that whilſt my tongue ſpeakes nothing but what my heart endites, my heart may endite nothing but what thy holy Spirit dictates: that ſo without any wandring cogitations of the fleſh, without any ſinfull ſuggeſtions of the world or Satan, my prayers may aſcend up to thee, with the ſweet ſavour of a Sabbaths ſacrifice, and be acceptable unto thee.

There is a difference may be obſerved betweene Prayers of this day, and

and prayers that are proper for other dayes; for thoſe are properly *Hoſanna's*, Petitions to God for bleſſings to be obtained, but the prayers of this day are properly *Hallelujahs*; thankſgiving to God for a bleſſing already had: for this day God gives us a temporary reſt, which is but a Type of the eternall reſt, he will give us hereafter. O then grant mee O God, ſo to uſe the reſt of this Sabbath, that I may come to the reſt of the eternall Sabbath; grant mee ſo to ſing an *Hallelujah* for the reſt thou giveſt now to my body, that I may ſing at laſt the *Hallelujah* of Angels for the reſt thou wilt give to my body and ſoule: a reſt that ſhall never reſt from ſinging and ſaying; *Holy, Holy, Holy Lord God of Sabbath: Heaven and Earth are full of the Majeſtie of thy Glory.*

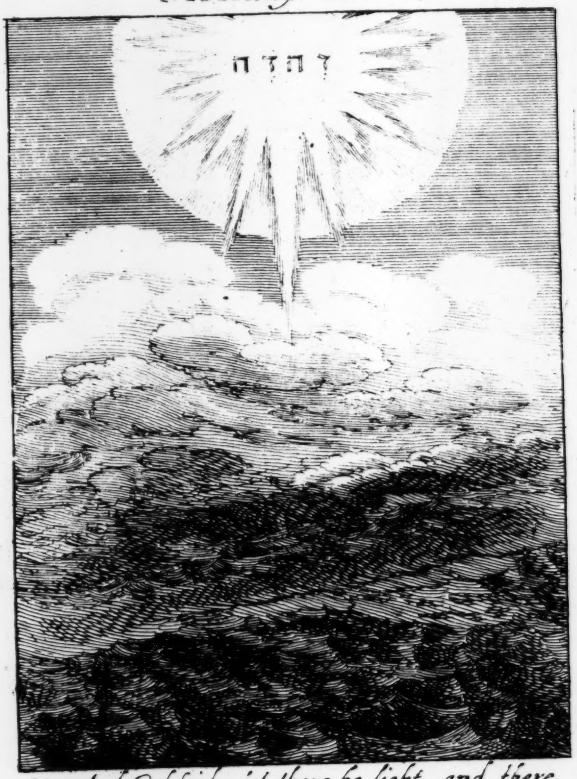
A Prayer for Sunday.

O Moſt Gracious God, that haſt aſſiſted mee to goe through with my dayes of labour: and haſt brought mee now to a day of reſt: O grant unto mee, that as in the ſixe dayes of labour, I have done all that I have to doe for my ſelfe; ſo in this day, I may do all that I have to doe for thee, which is indeed moſt of all, to doe for my ſelfe; and give mee grace O God, that I make it not a day of worldly reſt, in ſloath and idleneſſe, but a day of hallowed reſt, in ſpirituall exerciſes: and that I may ſo praiſe thee in it, for my reſt, as that the praiſing thee may be my chiefeſt reſt: ſeeing I cannot expect, nor ought to deſire any greater reſt, than ſuch as thy Angels have in heaven: whoſe reſt is never to reſt from praiſing and magnifying thy moſt glorious Name. O great God, make my reſt

reſt this day to be in hearing thy Word, but more in doing it: to be in fearing thee for thy juſtice, but more in loving thee for thy mercy: to be in giving mee ſo long a time of Repentance, but more in giving mee repentance: to be in doing good to all, but ſpecially to thoſe of the houſhold of faith: and laſtly, O God, make mee ſo to reſt this day, which is a portion of time, that I may come to the reſt of that day, when time ſhall be no more, but ſhall be ſwallowed up in eternity, as our labours ſhall be in reſt; ſeeing thou wilt then be, Omnia in omnibus, *All in all; to whom be all honour, and glory, both now and for ever.* Amen.

Munday

MOTIVES FOR PRAYER VPON THE MVNDAY.



V. 3. And God said, let there be light, and there was light.
4. And God saw the light, that it was good, and God, divided the light from the darkneſſe.
5. And God called the light Day and the darkneſſe he called Night, and the Evening and the morning were the first day

MOTIVES FOR PRAYER VPON MVNDAY.

This is now the firſt of thoſe dayes, of which God ſaid, *Sixe dayes thou ſhalt labour and do all that thou haſt to doe:* ſo it is a day of labour, and not to be ſpent, *in nihil agendo*, in doing nothing: and

and it is a day for doing all we have to doe: and therefore not to be ſpent *in aliud agendo*; but ſpecially not *in male agendo*, in doing of evill: for certainly doing of evill is no part at all of all we have to doe: and to do this, to be doing, and not doe amiſſe, to be going, and not go aſtray, this O my ſoule, is a hard taske; and this is the taske wee are now enjoyned. And if the taske be hard for performance, have wee not the more need to looke about us for aſſiſtance? O therefore, thou great God to whom nothing is impoſſible; to whom even impoſſible things are eaſie; vouchſafe to aſſiſt me in this worke I am about, that entring into it by thine ordinance, I may be conducted in it by thy governance: and that I may cheerfully goe on in the courſe of my vocation, without either anxietie or diverſion.

The

The labour of this day makes the labour of the dayes that follow, to be none at all, at leaſt ſo eaſie, that it hath given occaſion of the ſaying, *Dimidium facti, qui bene cœpit, habet:* A worke well begun is halfe done: if then this dayes labour make a good beginning, and a good beginning make ſo great a progreſſe, how can we thinke, but that the labour of this day will be well beſtowed? It is ſaid, *Aurora amica Muſis*, that the morning is a friend to the Muſes; and what is this firſt day, but as it were, the morning of the weeke? and therefore, if wee labour not this day, we make a diviſion betweene the Muſes, and their friend; and then we cannot looke to have the Muſes our friend; we cannot indeed looke to have God our friend, if we begin not our labour with alacrity and cheerfulneſſe. Not to labour this day, is to make the day

day it ſelfe to labour: and ſeeing ſufficient for the day, is the labour thereof; ſhould we not do ill to adde more labour to it? and then we adde more labour to the day, when wee labour in the day: For, *qui non eſt hodie, cras minus aptus erit*: He that is idle to day, will be more to morrow, and ſo more and more till it come at laſt to the moſt: that as at firſt we had no will to labour; ſo at laſt wee ſhall have no ability to labour: and then of neceſſity, as now of choyce, wee ſhall be ſervants to idleneſſe, the greateſt labour of all.

Seeing then the beginning of every worke, is for the moſt part, the hardeſt part: and no good beginning can be made, if God be not the principall actor in it: *For if the Lord build not the City, the builders labour but in vaine.* Therefore, O thou that art

art the *Alpha* and *Omega*; the beginner and finiſher of all good things; vouchſafe to be preſent at this beginning of my worke, in this beginning of the dayes of my worke: that being in thee, and to thee intended and begunne, it may by thee, and through thee, be finiſhed, and have a happy iſſue.

But what are the workes wee are to do this day? Are they not workes for neceſſities, and workes for ornament? for ſo bountifull a Lord is God unto us, that he allowes us to do workes, as well for ornament as neceſſity. When *Adam* made him cloathes of fig-leaves to cover his nakedneſſe; this was a worke of neceſſity: but when *Heſter* attired her ſelfe in her rich apparell; this was a worke of ornament, and both theſe workes allowed of God. But when we labour for neceſſities, wee muſt

not

not labour for ſuperfluities; when we worke for ornament, wee muſt not worke for vanitie; and this is a hard moderation to be obſerved, and whereof perhaps vaine man is of himſelfe ſcarce capable. Here therefore is Gods aſſiſtance ſpecially to be ſought, and how to be ſought, but onely by Prayer? for though Prayer be not the very worke wee have to doe this day, yet prayer muſt be the preface to the worke, or it will never be well done. For (O my ſoule) if wee begin not our worke with *Hoſanna*, wee ſhall never finiſh with *Hallelujah*; if wee begin it not with Prayer, wee ſhall hardly ever end it with Thankſgiving. O therefore thou great Moderator of all things, vouchſafe ſo to moderate mee in ſupplying neceſſities, that I may content my ſelfe without ſeeking ſuperfluities: ſo moderate mee in ſup-

ſupplying of ornaments, that I may content my ſelfe without ſeeking after vanities.

Now that wee have had a whole day of reſt, wee may well be contented to have ſixe dayes of labour; for one of reſt for ſixe of labour is no uncomfortable proportion. And indeed the reſt wee have had, hath beene but to make us the fitter to labour; for labour is the thing wee are borne to in this world. Alas! the reſt we have now, is but a labouring to reſt; *Laborare ut non laboremus*; our reſt will never be perfect till it come to be eternall; and will never be eternall till we come to be with him who inhabiteth eternity; and till then, O my ſoule, thou muſt be contented to labour: and to do it, not onely with patience, ſeeing it muſt be done, but with cheerfulneſſe, ſeeing there will be a reward for it being done:

For

for as God loveth a cheerfull giver, ſo hee loveth a cheerfull labourer; and where patience perhaps may be out of conſtraint, cheerfulneſſe cannot but be out of obedience; and who knowes not, that obedience is better, and to God more acceptable than any Sacrifice?

When we heare it ſaid, *Sixe daies thou ſhalt labour*, wee may do well to meditate upon the cauſe, why it was ſaid; for if we had not ſinned, it had never beene ſaid: If there had beene no ſinne, there ſhould have beene no labour; but now labour is injoyned us as a penance for our ſins: and this penance we muſt do, or elſe incurre a greater puniſhment: but though the day be dedicate to labour, yet the labour of the day we may dedicate to God: ſo of the penance, wee ſhall make a ſacrifice, and then labour will no longer be laborious to us, being ſo imployed.

imployed. But if we thinke of the ſixe dayes of labour, to make ſo many Sabbaths of reſt; and ſo to ſhift off labour altogether: as God knowes too many do, ſpending all their time in idleneſſe; or which is worſe, in vanity: alas! we ſhall do it but in our owne wrong: for when wee looke to enter into our true reſt; and that there ſhall be no more labour for us to take, we ſhall have the like anſwer made to us, as *Abraham* made to *Dives*, Sonne, thou haſt received thy goods in thy life time, thou haſt taken thine eaſe in dayes that were ordained for labour; and thou canſt not have all Sabbath, both then and now, both there and here: and ſeeing thou haſt made a Sabbath to thy ſelf which God never made, thou haſt forfeited the Sabbath which he had provided; and which is worſe, where thy penance before had beene but

but weeping for thy ſinnes, it will be now weeping for thy torment, and gnaſhing of teeth.

The Heathen dedicated this day to the Moone; committing therein, beſides the impietie, a moſt groſſe abſurditie; for what can be more abſurd, than to dedicate a day of labour to the Moone, whoſe Empire is but onely in the night, when all labour is done? But thou, O my ſoule, follow not this folly of the heathen, but content thy ſelfe with Gods dedication of the day, and dedicate it to labour: but then labour not for things that are under the Moone, which are as variable, and as ſubject to change as the Moone it ſelfe is: but labour for things that are above the Sunne; that thou mayſt be out of danger of this ſaying, *What remaines to a man of all his labour; that he labours under the Sun?*

It

It was upon this day in the revolution of time, that God made heaven, the glorious mansion of blessed spirits, and will there not be a place there for thee also, O my soule, if thou place thy labours as God hath ordained them? But canst thou looke for rest in heaven, untill thou hast laboured first on earth? and is not this a good motive to make thee labour to come to heaven: to thinke that heaven was this day prepared for thy comming to it? Can any labour be grievous that is taken to so glorious an intent? No my soule, but as God this day hath made Heaven ready for us: so let us this day make our selves ready for heaven; For alas, else wee doe not answer God, in the intent of his workes, and were it not a grievous thing, that when God doth all hee can to make us happy, we should do all

all wee can to make our ſelves miſerable? and we ſhall do ſo indeed, if we croſſe God in his ordinance, and labour not theſe ſixe dayes, as he appoints us: of which this now is but the firſt: and O my ſoule, if thou ſhouldſt faint now at thy firſt ſetting out; now that thou art freſh, and haſt had a whole day of reſt, what hope is there thou ſhouldſt be able, to hold out the other dayes of labour that are remaining? Thinke not therefore of the labour of the day, but thinke of the recompence of the labour, and this thought will certainly keep thee in heart. We are all of us very ready to labour for earth, of which wee have enough already; and ſhall hereafter have too much, but we are very unready to labour for heaven: of which wee have as yet nothing, and can never have enough: And can there be a greater folly than this, to labour

labour for that, wee ſhall have without labour: and not to labour for that which without labour wee ſhall never have? O therefore my ſoule, leave labouring for earth: and let thy labour be for heaven, and though thou ſhalt not have another Sabbath preſently, yet thou ſhalt preſently have another time of reſt; thou ſhalt have a whole night, which will plentifully ſerve to refreſh thy wearied limbes, though after never ſo hard labour: and indeed the harder thy labour is in the day, the ſweeter thy reſt will be in the night: and hath not God then dealt moſt graciouſly with us, who injoynes us indeed to labour ſixe dayes, but it is to make our reſt the ſweeter in the nights? O then my ſoule, be thankfull to him for both: both for thy labour in the day, and for thy reſt in the night, and pray unto him, that as they be

both of them for thy comfort, ſo they may be both of them to his Glory; Pray unto him that he will firſt give thee a will to labour, for where the mind is willing, all labour is eaſie: and then that hee will give thee an ability to labour: for though the ſpirit be willing, yet the fleſh is weake: and laſtly, that he will give a bleſſing to thy labours; that being not vaine, they may not be in vaine, but have a happy and ſucceſſefull iſſue: for without his bleſſing all labour is but loſt that is taken, all courſes but fruſtrate that are undertaken.

And yet (O my ſoule) thou haſt not done, this is not yet all thou haſt to doe: for is it enough to labour, and do workes, and to have patience? No my ſoule, for all this the Church of *Epheſus* did, to which the Angell acknowledged, *I know thy labour, and thy*

thy workes, and thy patience; and how for my Names ſake thou haſt laboured, and haſt not fainted; and yet hee had ſomewhat againſt her, becauſe ſhee had left her firſt love. Take heed therefore O my ſoule, that this be not thy caſe, for there is no truſting to labour, nor to workes: the firſt love is all, and what is this firſt love, but to love God firſt, and before all? to labour, not for our ſelves, but for him, to worke, not for our owne profit, but for his Glory, to labour, not only for his Names ſake, which that Church did; but onely for his Names ſake, which that Church did not; and no fitter time to ſhew this firſt love, than this firſt day; which O my ſoule, if thou ſhalt do this day, thou ſhalt make a good dayes worke; and there ſhall be given thee to eate of the tree of life, which is in the midſt of the Paradiſe of God. O

therefore moſt gracious God, make mee ſo to ſhew my firſt love, by continuing my labour this firſt day, in workes of piety: that after this, and the reſt that follow, I may reſt from my labours, and my workes may follow mee, that I may follow the Lambe whereſoever he goeth.

A Prayer to be ſaid upon Munday.

O *Moſt gracious God, how much are we bound to thy Divine Majeſtie for this great reſpect thou ſheweſt to us; that when thou didſt reſt thy ſelfe, thou wouldſt have us alſo to reſt, & the dayes which thou ſpendedſt in Creating, thou wouldſt have us to ſpend in labouring: (which is our kind of creating) that ſo in our courſe of life, as farre as mortality is capable, wee might be like unto thee;*

thee; but alas, O Lord, what labour can there be, where there is no ſtrength? and what ſtrength can we have, if we have not health? O therefore vouchſafe O God, to beſtow upon mee the comfortable bleſſing of bodily health; not that onely which comes from thy immediate hand, but that alſo which comes by a temperate and ſober courſe of living: which if it bring not the body, at leaſt it keepes it in a due proportion. It was eating at firſt that brought infirmities upon our bodies: and it is the intemperance of eating and drinking that brings infirmities ſtill upon our bodies: O therefore moſt gracious God, be pleaſed to give me the Spirit of Temperance, and Moderation in my meat and drinke, that to my originall corruption, I may not adde actuall; but may, as it were, deliver back the Apple, which our firſt Parents did eate, to all our undoing: for whilſt intemperately wee uſe thy crea-

tures; and eate and drinke without moderation; what do wee but joyne with our firſt Parents in their Tranſgreſſion? and therefore juſtly partake of their infirmities. O therefore vouchſafe, O God, to give mee temperance as a meanes of health: and health as a meanes to enable mee to labour: that ſo I may performe thine ordinance, by labouring in my calling: and not be forced to ſpend my time in idleneſſe, which is worſe than any labour. It is true indeed, none labour ſo much, as they that be in ſickneſſe, and cannot labour: but this is not the labour which thou appointeſt us. It is rather a puniſhment for not labouring as thou appointeſt us. O therefore let it not bee unpleaſing to thee, O God, that I pray to thee for this health of my body; ſeeing upon thee onely it depends: and therefore though thou ſenteſt thy Sonne Chriſt Jeſus

to

to be chiefly a Phyſitian to heale our ſoules: yet the moſt viſible teſtimonies hee gave were of beeing a Phyſitian, to heale our bodies: for hee made the Blind to ſee, and the Lame to goe: and cured diſeaſes, which neither Time, nor Art, nor courſe of Diet could ever cure. And indeed, as the Soule is the life of the Body, ſo Health is the Soule of Life: with-which wee are but dead while wee live: and not able ſo much as to make uſe of the Poole of Bethesda. O therefore moſt Glorious Lord God, now that I am entring upon my dayes of labour; vouchſafe to continue my health and ſtrength unto mee: let no diſorder in meat or drinke diſtemper mee; that I may goe thorough with my labours, and not faint under them: and then I ſhall make it (and O grant that I may make it) a part of my labour to praiſe thee

for thy loving kindneſſe; and to give thankes to thee for this ineſtimable favour. For alas, O Lord, what part is there in my whole body, that is not ſubject to a thouſand infirmities, to a world of Diſeaſes: And O Gracious God, how much am I then bound to thee; that where many others lye groaning under the torture of paines: lye languiſhing under the burthen of infirmities: thou giveſt unto mee the ſweete comfort of health, and eaſe in all my parts; that if I labour not now, according to thy holy Ordinance, thou mayſt juſtly take from mee this great beneſit of health which thou haſt given mee: and leave mee in the tortures which many others feele. But faire be it from mee I ſhould bee ſo ungratefull: As therefore I pray thee, O God, to give mee health for a foundation to labour: ſo I give thee all Laud and

Prayſe

Praiſe for a foundation of Thankſgiving: and with all Saints and holy Angels I Bleſſe and Magnifie thy Glorious, moſt Glorious Name for ever, and ever. Amen.

MOTIVES FOR PRAYER VPON TVESDAY.

Tuesday *Gen: 1*

V. 6. And God said, let there be a firmament in the midst of the waters, and let it divide the Waters from the Waters.

7 And God made the Firmament, and divided the Waters which were under the firmament from the Waters which were above the firmament and it was so. 8 And God called the firmament heaven; and the Evening and the morning were the second day.

MOTIVES FOR PRAYER VPON TVESDAY.

THis O my ſoule, is thy ſecond day of labour: the firſt perhaps thou haſt well imployed in the courſe of thy vocation: but is it enough to paſſe one day well, if thou hold not on thy courſe in the reſt that follow? Is it enough to have made a good beginning,

ning, if thou now give over, before thou come at the ending? Remember how it is ſaid: *He that continueth to the end, he onely ſhall be ſaved.* But what ſpeake I to thee of continuance: being ſo weake and feeble a creature as thou art? ſoone weary (God knowes) of doing any thing: and of nothing ſooner than of well-doing: but ſooneſt of all, if there be labour required to the doing it: for then humane imbecillity ſeemes to claime a priviledge, to give over at any time. And there will be no help for this, but only by prayer: & prayer to him who is *Antiquus dierum*, the ancient of daies: in whom there is no change, nor ſhadow of change. O therefore, thou Great and Gracious God, as thou haſt begun this good worke in mee, to labour one day already, in the courſe of my vocation: ſo give mee a conſtant reſolution to perſevere,

vere, and to hold out my labour this day alſo; that the fruit of my labours may come to ſome maturitie: and that adding one dayes labour to another, I may beare a part in that ſong of thy Saints, *Day by day wee magnifie thee; and wee praiſe thy Name, ever world without end.* Alas my ſoule, if thou ſhouldſt not continue thy labour this day alſo, thou wouldſt loſe the benefit of all thy former dayes labour, for God will take thee as he finds thee: he accepts thee not for what thou haſt done, but for what thou doeſt: and if thou haſt done well, and doſt not continue, it had beene as good thou hadſt never begunne. The day before thou didſt but plough the ground, this is the day wherein to ſow it: and canſt thou have any benefit of thy Ploughing: if thou give over, and do not ſow it? If God had given over his workes of creation

creation at the ſecond day; though there had indeed beene an Heaven and an Earth: yet the heavens had beene without Starres; and the earth without man or beaſt: and ſo my ſoule it would be with thee, if thou ſhouldeſt now give over, and not continue thy labo r. What good is it to have a foundation laid, if there be no walls reared? and this O my ſoule, is the day for rearing the walls. What benefit of a worke, of which there is no uſe? and what uſe can be of it, if onely begunne, and then given over? Did not *Moſes* ſtrike the Rocke twice, before there came any water forth: and canſt thou looke to have water come forth with ſtriking it but once? Had *Lot* beene ere the better for comming ſafe out of *Sodome*, if he had not beene conſtant on his way till he came to *Zoar*? Was *Lots* wife ere the better for eſcaping

eſcaping the fire of *Sodome* when having eſcaped that fire, ſhe burned with longing to be looking back: and was thereby made an example of folly, and inconſtancie to all poſterity? & ſo my ſoule it would be with thee, if having paſſed thy firſt daies ſtation, thou ſhouldſt looke backe, before thou come at thy *Zoar*, which is the end of thy labour. What though thou haſt done one dayes better worke, than our firſt Parent *Adam*, who continued not in innocencie the firſt day hee was made? Is it enough to do better than hee that did ſo ill? ſo ill, that it hath tainted the whole world with illneſſe to this day: and even thee alſo, O my ſoule, as well as others: that if thou now give over, and continue not thy labour, thou mayſt truly ſay, it is long of him. But if thou have taken hurt by his fault, at leaſt take warning

warning by his example; and if thou find thy ſelfe to faint, and not able to hold out two dayes together, then have recourſe to Prayer, for prayer will adde new vigour to thy ſpirits, and not ſuffer a good beginning to breake off in the middle. I therefore once againe make my prayer unto thee, moſt Gracious God, that thou wilt continue thy favour to mee this day: that I may continue my labour this day: and that no inticements of the world, no ſuggeſtions of Satan may divert mee from the good courſe I have begunne: but that as I goe from day to day, ſo I may grow from ſtrength to ſtrength, untill I come to the fulneſſe of a perfect man in Chriſt Jeſus.

It is ſayd, *Hee that provides not for his familie is worſe than an infidell:* and hee is like to provide but

but ill for his family, who having laboured one day, ſhould the very next day turne loyterer, and give over his labour. And it is not perhaps for nothing, that when God ſaith, *Sixe dayes thou ſhalt labour, and do all that thou haſt to doe*; it ſeemes ſpoken in ſuch a manner, that it may bee doubted whether hee require it of us as a commandement; or onely but allow it to us as a libertie: but in which ſenſe ſoever it be ſpoken, wee ſhall certainly not doe, as wee ought to doe, if wee continue not to labour the whole ſixe dayes together; for if it be ſpoken as requiring it; then in not labouring we ſhall breake a kind of commandement; and if it be ſpoken, as onely allowing it, then in not labouring wee ſhall ſeeme to ſlight the bounty of God, as refuſing to make uſe of that portion of time, which

which hee affords us. O therefore vouchſafe O God, to indue mee with a ſpirit of conſtancie, that I may hold out the ſixe dayes of labour, with a ſettled reſolution, and ſpecially, that I may adde this ſecond dayes labour to the former, leſt if that day ſhould goe without a fellow, it may haply be in danger of the Woe pronounced by *Salomon*, *Woe to one that is alone.*

It ſeemes that God makes it a journey for us of ſixe dayes, to goe from one Sabbath to another: and a journey cannot be performed without labour: if therefore we let any of the ſixe dayes paſſe without labour, wee ſhall never come kindly to the next Sabbath: either ſomething will be forgotten that ſhould have beene remembred; or ſomething left undone that ſhould have beene done: or ſomething or other will

will be wanting, that ſhould make the Sabbath be welcome to us when it comes. O therefore take from mee O God, the ſpirit of idleneſſe, and the ſpirit of ſlumber, that I be not like a ſhip that is calmed, and cannot ſtirre, but that by the gale of thy free Spirit, I may be able to uſe both ſaile and oares, to attaine the bleſſed part of that Sabbath, which will amply make amends for more than the ſixe dayes labour put upon us.

It is obſerved in the workes of Gods Creation, that of his worke which hee made the ſecond day, it is not ſaid, that he ſaw it was good, as though there were ſomething in the ſecond day that made his workes not appeare ſo good, as in the other dayes: Was it perhaps, that of his worke of the ſecond day, God ſaid not, Hee ſaw it was good,

good, becauſe the ſecond is the number of Diviſion, which is never good, and leaſt of all with God, who is unitie it ſelfe: Or was it, that of the workes hee made, the ſecond day, hee ſaid not, hee ſaw they were good, becauſe perhaps that day hee made the Angels, of whom ſome were not good; not that hee made them not good, but that hee ſaw they would not continue good: and perhaps did not continue good that very day in which they were made, to give God time to ſay, they were good: how ever it were, ſeeing of his worke of the ſecond day, God ſaid not, *Hee ſaw it was good*; it behoves us to be the more watchfull over our workes of this ſecond day, that God may neither ſee in them the evill of Apoſtaſie, as in the Angels: nor the evill of diviſi-

on,

on, as in the number: to hinder him from ſaying, they are good; but that hee may ſee in them a conſtancie in our honeſt labours, and a perſeverance in our holy endeavours; the onely things that can move God to ſay, hee ſees them to be good: and when hee ſees them to be good, to know them to be his owne works in us. For alas, if hee ſhould looke upon our workes as they are in themſelves, and as they are wrought by us, hee would ſee nothing in them, but even the Apoſtaſie of the Angels, and the evill of Diviſion, at leaſt nothing of which hee could juſtly ſay, he ſees it to be good; but as it is wrought in us by his holy Spirit.

Was it not upon this day in the revolution of time, that God made the tree of Good and Evill; the baite with which our firſt Parents were

were caught? and is it not a bait as like to catch us as it did them, if we take not the better heed? and is it not then a good motive, to make us take the better heed to our waies this day: to remember that this day, was laid the first bait that drew our first Parents, and in them us into sin? a bait indeed, by God, but for our triall: but made by Satan a bait of temptation. O mercifull God, so divert mine eyes this day from seeing of vanity, that I may spend this day in the course of my vocation; and not be drawne by any bait to transgresse thy commandements.

It was upon this day in the revolution of time that God made the Earth to bring forth fruit; herbes and trees according to their kinde; and shall the earth this day bring forth fruit for the use of man, and shall I bring forth no fruit this day for

for the ſervice of God? Am not I made of a better mold than the earth; at leaſt of the the beſt mold of the earth? and ſhall the worſe mold bring forth fruit; and the better none, or none that ſhall attaine to ripeneſſe and maturitie? for what maturity can there be in one dayes labour, when there are ſixe dayes labour required to do it? O therefore, thou great God, who being thy ſelfe moſt perfect, indeed perfection it ſelfe, giveſt all thy creatures a perfection in their kind: vouchſafe ſo to ſhine upon mee with the beams of thy grace, that they may bring forth in mee the fruites of good living, and fruites that may grow up to perfect ripeneſſe; which is then done, when they be wholly addreſſed to the Glory of thy Name: for though the day it ſelfe I dedicate to labour, yet the la-

bour of the day I dedicate to thee; to whom be all Honour and Glory for ever, and ever. *Amen.*

A Prayer for Tueſday.

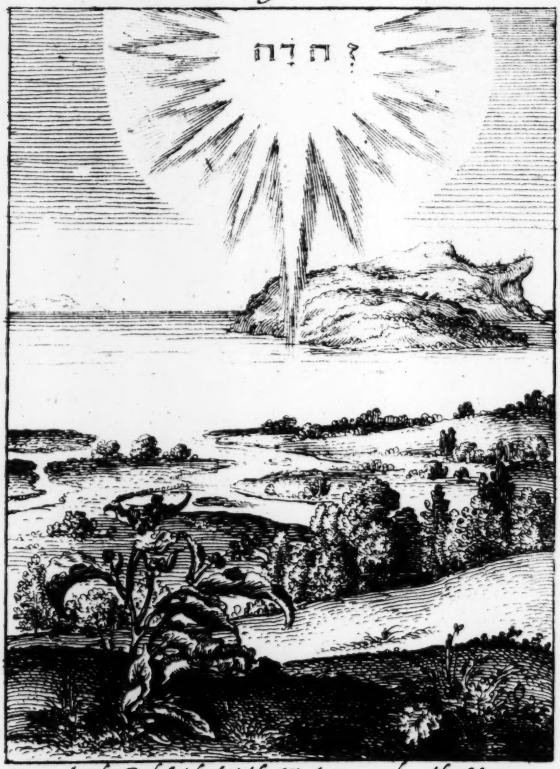
O *Moſt Gracious God, although bodily health be a bleſſing, as from thee, yet as to us it will prove no bleſſing at all, if wee imploy it not in labour, and uſe it as wee ought. For if wee ſpend our time of health in idleneſſe, or in ſedentary pleaſures, it is ſo farre from being a bleſſing, that it will rather be a curſe: and make us but the more unworthy ſervants, for making no better uſe of ſo good a talent. O therefore be pleaſed, moſt gracious God, as thou haſt given mee health, to make mee able; ſo to give mee grace, to make mee willing to labour*

bour in my vocation; that I turne not thy bleſsing into a curſe; and be the worſe for a gift, which is given to make mee better. For alas, O Lord, if thou incline not my will to labour, I ſhall never of my ſelfe but be longing after eaſe, ſo faint are my ſpirits to all goodneſſe, if they be not ſtrengthened by thy Spirit. O therefore take from mee O God, the ſpirit of ſlumber, and idleneſſe; the ſpirit of lazineſſe and ſloath: that I may not thinke it a paine to labour, but a Pleaſure: for till we thinke it a pleaſure and take a delight in it, wee ſhall never goe about it kindly; never labour but with a kind of reluctance. And yet why ſhould labour be unpleaſing to us, ſeeing labour is a thing that was injoyned us in Paradiſe, and therefore abates nothing of our true happineſſe? and if our firſt Parents had followed it well, they had never perhaps fallen into the hands of Satan. For

our idleneſſe is Satans opportunitie; when we are doing nothing, then is hee moſt buſie; and when hee finds us neglect to labour, in the workes which thou haſt appointed us, hee then thinkes us fit for entertaining the workes which he appointeth us. O therefore vouchſafe O God, not to ſuffer mee through idleneſſe to draw on temptations; but that by labouring in my vocation, I may give Satan no apportunitie of aſſaulting mee; no meanes of prevailing upon mee. Beſides, O God, there is a mercifull reſpect alſo in thy injoyning us to labour; ſeeing no eaſe is ſo gratefull, as that which labour precedeth; or rather indeed, where there is no labour, there can be no reſt. And ſeeing O God, as thou haſt beene pleaſed thy ſelfe to take ſixe dayes for making thy great workes of Heaven and Earth: ſo thou haſt given mee alſo ſixe dayes, to do that great worke, which muſt in them be performed;

performed; or never after. Vouchſafe, O Lord, to make mee ſo to labour in the courſe of my calling, that I may this day do ſomething towards the perfecting of my great worke, leſt otherwiſe the Sabbath overtake mee before it be perfected, and then I be excluded from entring into reſt, for want of having laboured.

MOTIVES FOR PRAYER VPON WEDNESDAY.



1:9 And God said, let the Waters under the Heauen be gathered together unto one place, and let the dry Land appeare, and it was so.
10 And God called the dry land Earth; and the gathering together of the Waters called he Seas: And God saw that it was good.

MOTIVES FOR PRAYER VPON WEDNESDAY.

THis O my ſoule, is the third of thy dayes of labour; and if thou have well ſpent the two former, in the courſe of thy vocation, are they not an encouragement to thee, to continue thy labour this day alſo? For doſt thou not find thy ſelfe as freſh now, as at the firſt? or rather ſo

much freſher, as exerciſe is able to make more able? Indeed to labour in well doing never wearies a willing mind; but rather addes new vigour to it, as ſeeming to prompt it to continue by its owne example. But O my ſoule, as there be many encouragements for thee to continue thy labour, ſo there is a powerfull Orator ſtands ready to diſſwade thee from it: the Orator that perſwaded our firſt Parent *Eve*, that darkneſſe was light: and therefore will not ſticke to perſwade thee, that idleneſſe is labour: and though he be laying his battery againſt thee continually and every day; yet this third day, I have great cauſe to doubt his violence more than before; Firſt, becauſe this was the method hee held in temping of Chriſt, to keepe his ſtrongeſt temptation for the third; for then he ſhewed him all the Kingdomes

domes of the world, and the glory of them, and made him a promiſe of them, but onely to fall downe and worſhip him; that this day moſt properly we may make this Prayer, *By thy faſting and temptation, good Lord deliver us:* And is he not like to hold the ſame courſe with mee? For doth hee not offer mee all the eaſe and pleaſures of the world, if I will but this third day give over, and forbeare to labour? and doth he not fortifie his tempting of mee, as hee did of Chriſt, with a text of Scripture, *There is nothing better to a man under the Sunne, than to eate, and drinke, and be merrie;* And by this Text ſeekes to withdraw mee from labour? But, O my ſoule, it is happy for thee, that as Chriſt had his Text, ſo thou haſt thine in readineſſe to anſwer him: *Sixe dayes thou ſhalt labour, and do all that thou haſt to do:* And I may the rather

ther feare, he will uſe more violence in aſſaulting mee this day, then in the former, becauſe this is the third day, and makes up the number of three: a number that Satan cannot abide of any; whether it be that three being the firſt perfect number, is therefore the moſt hatefull to him, as being an enemy to all perfection: or whether it be, that it puts him in mind of the bleſſed Trinity, a myſtery hee cannot thinke of with any patience: and puts him perhaps into as great a paſſion, as when hee ſaid to Chriſt, *Art thou come to torment us before the time?* And now O my ſoule, if this third day be ſo hatefull to Satan; if the number of three, be ſo formidable to him, thou mayſt do well to take advantage of his feare, and to make this thy prayer this day; *O Holy, Bleſſed, and Glorious Trinitie, three Perſons, and one God*, vouchſafe

to

to defend mee this third day, from all the aſſaults of Satan, that neither his batteries may enforce mee, nor his flatteries may entice mee to to give over labouring in the courſe of my vocation, but that according to thy holy Ordinance, I may labour this day, and do all that I have to doe, in ſpight of all his ſtratagems and deviſes. For, O my ſoule, if thy former dayes labour have beene eaſie to thee; why ſhouldſt thou now offer to give them over? and if they have beene hard and difficult; yet conſider thou art going to a Sabbath; follow the example of Chriſt, who for the joy that was ſet before him, endured the Croſſe, and ſet light by the labours of a painfull and afflicted life. But O bleſſed Saviour, it is not enough to have thy example, if wee have not alſo thy aſſiſtance. O therefore vouchſafe to

aſſiſt

assist mee with grace, and endue me with a spirit of perseverance: one drop of thy patience infused into mee, will like the drop of honey to *Jonathan*, be of force sufficient to refresh my spirits, and to put new vigour into my soule.

Although all the sixe dayes be dayes of labour; yet this third day especially, and more than any other, and therefore this day hath alwayes beene designed to sackcloth, and ashes: and if, O my soule, thou endure not to labour this day, which is the easiest part of thy penance: how wilt thou endure to put on sackcloth and ashes this day, which is so much a harder part? and yet as hard a part as it is, it must bee done: and O mercifull God, make mee so to doe penance this day, in sackcloth and ashes; in the Sackcloth of patience, and in the ashes of contrition, that I may

may never come to doe penance in the fire that is unquenchable, and leaves no aſhes; Alas, no place for contrition.

There are indeed three things that are commonly reputed to be the parts of perfect holineſſe; thoughts, and words, and actions; and he that continues to labour in Gods ſervice this third day, may well be thought to have attained theſe three degrees: but if hee ſtand idle this third day, and do not labour, he will be found guiltie, at leaſt in one of them, and then his ſervice will never be accepted. O therefore vouchſafe O God, ſo to ſanctifie all the thoughts of my Heart, and all the words of my mouth, and all the actions of my life, that I may be admitted this third day, a labourer in thy vineyard; and this, O my ſoule, will be as great a happineſſe, as when Saint *Paul*

was

was rapt up into the third Heaven.

It was upon this day, in the revolution of time, that God made the Starres, the Sunne, and the Moone: but alas, O Lord, what availes it mee that thou haſt ſet ſtarres of light in the heavens, if thou ſet not as well alſo ſtarres of grace in my heart? they may give light to my bodily eyes; but onely theſe to the eyes of my ſoule: and ſeeing I live by my ſoule, and not by my body, be pleaſed O God, as thou didſt upon this day, furniſh heaven with ſtarres of light, ſo this day to furniſh my ſoule with ſtarres of grace, and with ſtars of all magnitudes: with ſome of patience, with ſome of feare, with ſome of devotion, but above all, with the two great ſtarres of faith and perſeverance: that I may perſevere and continue my labour to ſerve thee this third day; not doubting but

but this day ended, will call up another: and ſo continue calling, till they bring mee at laſt to that true Sabbath, where there ſhall be no more ſtarres of different magnitude, but all ſhall be onely one great ſtarre of love and charity.

A ſingle cord is of no great ſtrength, and a double cord, of not much greater, but a threefold cord is not eaſily broken: O therefore my ſoule, continue thy labour this third day alſo: that ſo thou mayſt make thee a threefold cord of devotion, of pietie, and perſeverance: and then neither the world, nor Satan ſhall be able to breake it. If I ſhould ſay Holy, to God, once and twice, and not the third time alſo; I ſhould come ſhort in the Angels ſong; and how then could I looke for an Angels reward? O therefore my ſoule, continue to ſay Holy this third day alſo;

alſo; which is to exerciſe thy ſelfe in holy endeavours, that ſo thou mayſt beare a part in the Angels ſong; or rather mayſt act that which the Angels doe but ſing: and not be fruſtrate of thy expectation. Did God make the Sunne to give us light this day, with a meaning wee ſhould ſtand idle this day? Alas, idleneſſe needs no light: and therfore, ſee God made us light this day, we may be ſure hee lookes wee ſhould labour this day, and not ſtand idle. O therefore my ſoule, do not fruſtrate Gods ordinance; make not the Sunne to ſtand idle, by thy ſtanding idle, but while it is called to day, imploy thy ſelfe in honeſt labour; that the Sunne may ſee thee make uſe of its light; and that God may ſee thee make uſe of his creatures, to the purpoſe for which hee made them; leſt otherwiſe they may juſtly be taken from thee,

thee, as not worthy to have them, that doſt not uſe them, or not uſe them as they ought. If God have given us the comfortable gift of light this day, ſhall wee not in gratefulneſſe give him thankes this day? and the beſt kind of thankes for the benefits of his creatures, is to make benefit of his creatures; and then we make benefit of light, when we do the workes of light, and ſtand not idle: But know my ſoule withall, that all labour is but idleneſſe, if it be not joyned with prayer, and with thankſgiving.

It was upon this day in the revolution of time, that the wretched *Judas* made a bargaine with the wicked Jewes for ſelling of Chriſt; and ought not the remembrance of this be a good motive to us to ſtand upon our watch, that we commit no ſinne this day, leſt wee be taken to joyne with

with *Judas* in ſelling of Chriſt? Indeed in every ſinne we commit, if we ſell not Chriſt to the Jewes, at leaſt we ſell our ſoules to Satan.

If it be examined in true conſtruction, this third day may well be counted the firſt day; for what day could there be before there was a Sunne? and there was no Sunne till this third day; if then O my ſoule thou haſt laboured heretofore, before, it was day; wilt thou not labour now when the Sunne is up, and it is broad day light? But then as thou laboureſt in thy worldly vocation: ſo be not idle in thy ſpirituall calling: no my ſoule, but ſo labour in both thy callings, that thou mayſt be found worthy to be choſen for thy labour; for it is a fearfull thing, to be of their number, of whom it is ſaid, *Many are called, but few are choſen.*

A Prayer for Wedneſday.

O *Heavenly Lord God, I depend upon thy goodneſſe for the like favour, as thou ſhewedſt to thy ſervant* Abraham: *for I come a ſuiter to thee for another Sodome; at leaſt for one as ſinfull as ever Sodome was: and therefore have need to have as many petitions granted mee, as* Abraham *had: for although thou haſt beene pleaſed, O God, to heare my Petition for health, to make mee able: and for grace to make mee willing to labour in my vocation: yet if thou ſhouldſt ſtay there, and grant mee no more, I ſhould make but little benefit, of either health or labour: for ſeeing thine ordinance is, that I ſhould labour ſixe dayes, and do in them all that I have to doe; although I ſhould labour never ſo much, yet if I ſhould not doe all that I have to doe, I ſhould*

not performe thine ordinance; and not performing it, bee never the better for all my labour. O therefore be pleaſed O God, to direct my labour to other true end, and to guide mee in the way I am to walke, as thou didſt guide the Iſraelites in the wilderneſſe: for, alas, O Lord, I have a greater wilderneſſe to paſſe, than ever the Iſraelites paſſed; a wilderneſſe of troubles and temptations, a wilderneſſe of ignorance and errours: that if thou guide mee not, as thou didſt them, with a pillar of a cloud by day; with the Goſpell of thy ſonne Chriſt Jeſus; and with a pillar of fire by night; with the grace of thy moſt holy Spirit: I ſhall never be able to find the way to Canaan, but ſhall wander perpetually, and die miſerably in the wilderneſſe: for although thine ordinance, to doe in ſixe dayes all that I have to doe, be folded up in that unum neceſſarium, *that one neceſſary*

ceſſary thing, which Chriſt told Martha: and being but one, may be thought ſoone done: yet when that one thing is opened, and comes to be put in execution; I find it to containe ſuch a world of duties, that I am confounded with the number; duties towards thee my God; duties towards my neighbour; duties towards my ſelfe; and if any of theſe duties be omitted, how can I ſay, I have performed thine ordinance, and done all that I have to doe? And what account then ſhall I be able to make of it, at my ſixe dayes end? And if I cannot make my account to thee: in what account can I hope to be with thee? When I conſider my duty towards thee: that I ſhould love thee with all my ſoule, with all my mind, with all my ſtrength: can I ſay, I have done ſo, and not kept a a part of my ſoule to love the world? When I thinke of my duties to my neighbour; that I ſhould love him as my ſelf;

can

can I ſay, I have done ſo, and not ſuffered him to want, when I have my ſelfe abounded? when I remember the duties to my ſelfe; that I ſhould preferre the care of my ſoule before my body; can I ſay, I have done ſo: and not rather preferred the care of my body before my ſoule? O therefore, moſt gracious God, be pleaſed to ſupply all theſe defects; vouchſafe to rectifie all my labours; and make mee ſo to love thee, that I may love nothing beſides thee, nothing but what conduceth to the glory of thy Name: Make mee to love my neighbour as my ſelfe; and to doe unto others, as I would others ſhould do unto mee: make mee ſo to have a care of my ſoule, that no pleaſures of the world, no delights of the fleſh may withdraw mee from it: as knowing, that the world periſheth: the fleſh will ſhortly returne to duſt: onely my ſoule is my ſelfe, and will continue with mee. And when thou haſt thus directed

directed my labours, and made mee to do all that I have to do, I ſhall then acknowledge; thou haſt done more for mee, than thou didſt for Abraham: *and therefore ſhall be ready to do more for thee, than* Abraham *did: ſacrifice not onely my Iſaac, all my delights, but my whole ſelfe, all my deſires, all I am, and all I hope to be unto thee.*

MOTIVES FOR PRAYER VPON THVRSDAY.

V. 14 And God ſaid, let there be Lights in the firmament of the Heaven, to diuide the day from the night, and let them be for ſignes and for Seaſons, and for dayes and yeares. 15 And let them be for lights in the firmament of the heaven &c.
16 And God made two great Lights, the greater light to rule the day, and the leſſer light to rule the night he made the ſtarrs &c.

MOTIVES FOR PRAYER VPON THVRSDAY.

THis, O my ſoule, is the fourth of thy ſixe daies of labour: and ſo one halfe of thy labour is now paſt, and perhaps the hardeſt halfe: for the former dayes were ſpent, in labouring I may ſay, up hill; labour encreaſed upon thee before, but will now every day

abate, that very ſpeedily now thou wilt come within ſight of thy races end: and therefore no time now to faint. No my ſoule, but goe cheerfully on; for alacrity lightens labours; and then only is a worke hard to bee wrought, when the mind muſt be wrought as well as the worke.

But alas, my ſoule, why do I call upon thee to be willing; as though it were in thy owne power, to will what thou wouldeſt? Thy will I know is free, but thou haſt not power to uſe that freedome, without the aſſiſtance of a higher power. O therefore thou great God, who onely haſt power over the freedome of my will, vouchſafe by the operation of thy Spirit, ſo to incline my heart that my will may be conformable to thy will: and that no reluctancie of the fleſh may *obicem ponere*,

ponere, to divert my ſoule. If my ſoule were free, and alone by it ſelfe, it would perhaps have power over the freedome of my will: but being in this priſon of my body, it is drawne oftentimes to be willing againſt its will: that I know not which to call its will, whether that which of it ſelfe it would, and doth not; or that which of it ſelfe it doth, and would not. But thou O God, be pleaſed to reconcile this difference: make my will and my actions to agree in one: and both of them to concurre with thy pleaſure, that I may have nothing in mee of my owne, but all of thine; not my owne will, but thy will; not my owne wayes, but thy wayes; not my owne thoughts, but thy thoughts; that thy Image, which hath beene long defaced in mee, may now at length be renued: that all things

may be done away, and new come in their place, till there come to be a new Heaven, and a new Earth, wherein dwelleth righteouſneſſe; for then, and not till then, will my ſoule have a freedome of will, and a power over it.

Chriſt bids us knock, and it ſhall be opened unto us, but he tels us not how often wee muſt knocke before it ſhall be opened to us: if therefore wee have knocked three dayes already, and it be not yet opened to us; yet let us not give over knocking: it may be this fourth day is the time it will be opened to us. To give over our labour now, were to make fruſtrate all the former dayes labours. For it is an undoubted truth, if ever piety be rewarded, it is long of perſeverance. Indeed this fourth dayes labour hath a ſpeciall influence of vertue in it; it makes, I may ſay, a quadrature

quadrature of pietie; in which every ſide is a front: and is thereby the complement of all the former dayes labours: and without which their labours are abortives, and unperfect births. What was *Sampſon* the better for three times withſtanding the enticements of *Delilah*, when the fourth time hee yeelded, and diſcovered where his ſtrength lay? No more ſhall wee be the better for three dayes holding on our honeſt courſes, if now this fourth day wee give over, and turne our ſtrength into weakneſſe, by turning our labour into idleneſſe.

But what is all this to keepe my ſoule from fainting, in this fourth dayes labour? it is not words will do it, it muſt be ſomething that is reall: ſee then my ſoule, I have that to offer thee, which is truly reall; the Body and Blood of Chriſt; of

wh ch, upon this very day, in the revolution of time, hee inſtituted his bleſſed Sacrament: for though to my body it be bread and wine, yet to my ſoule, it is his body and his blood: and can there be a fitter day to meditate upon this myſtery, than the day upon which it was firſt ordained? And will not this food be a ſufficient cordiall to keepe thee from fainting in this fourth dayes labour? Yes, my ſoule, though thou wert dead, yet would this revive thee, and put new life into thee. But then remember, hee that will not labour muſt not eate: if therefore thou continue not thy labour this day, as hee hath appointed, thou muſt not looke to eate this food, which upon this day hee appointed to be eaten: for this is a food that muſt bee eaten worthily; and none worthy to eate it that doth not labour. O there-

fore

fore my ſoule, that thou mayſt not faint, be ſure to eate it, and that thou maiſt eate it, be ſure to labour: and by this meanes, all differences will be differently be compoſed; thou my ſoule, ſhalt be preſerved, and Gods holy Name ſhall alſo be glorified.

But if this be not a ſufficient cordiall to keepe thee from fainting: then adde another to it; the cordiall of Chriſts Aſcenſion: for upon this very day, in the revolution of time, did Chriſt aſcend up into heaven; and aſcended in that very body, which hee had given thee before to eate; and if by eating it thou makeſt thy ſelfe one body with him; ſhalt not thou alſo in thy body aſcend up thither, where hee himſelfe is? But though thou canſt not ſtand gazing this day to ſee him aſcend, as the Apoſtles did, yet thou mayſt this day meditate upon

the

the benefit of his aſcending; and this cannot chooſe but be a perfect cordiall to keepe thee from fainting: and indeed this is the day, in which moſt properly wee may ſay, *By thy pretious Body and Blood, and by thy glorious Aſcenſion, good Lord deliver us.*

O therefore, moſt gracious God, enable mee ſo to labour this day; that I may be worthy to eate thy body: and make mee ſo to eate it, that I may bee incorporate into it; and may thereby be made capable of the benefit of thy Aſcenſion. But till I have the benefit of aſcending up in body: make mee at leaſt to aſcend up in ſoule; that as thou by aſcending haſt taken poſſeſſion for both; ſo my ſoule, by aſcending, may take poſſeſſion for my body: that as they are joyned together here in theſe ſixe dayes of labour:

ſo

ſo they may be joyned there in the reſt hereafter of an eternall Sabbath.

It was upon this day, in the revolution of time, that God made the fiſhes of the Sea, and fowles of the aire: the firſt living creatures that ever hee made: and if God have laboured this day, to make creatures to do us ſervice, ſhall not wee continue our labour this day to do him ſervice? And it is not onely that this day made his firſt living creatures; but that hee hath made them ſuch, that they had no part in provoking God to bring the great deluge upon the earth: and art not thou jealous of this, O my ſoule, that fiſhes ſhould be more pleaſing to God than thy ſelfe, and ſuch as thou art? O then, not onely continue thy labour this day, but let thy labours be ſuch, they may not

provoke God to bring any new deſtruction upon the world, but that when the wicked ſhall periſh in their ſinnes, by the angry hand of God, yet thy workes, like fiſhes, may eſcape the furie of his wrath, and may ſwimme ſecurely in the Ocean of his mercy. And now my ſoule, thou mayſt juſtly conclude, O great and gracious God, as thou haſt ſafely brought mee to the beginning of this day, ſo vouchſafe to to bring mee ſafely to the ending; and let the meditations of my heart this day, be firſt of the great myſtery of the Body and Blood of Chriſt: and then of the great benefit of his Aceenſion into heaven: and laſtly of the wonderfull creatures, thou didſt this day make in the ſea; the ſmall fiſhes, in number innumerable; the great whales, in magnitude incredible; and all for the

the uſe of man, and to be under his Dominion; that our labour this day may be chiefly to prayſe thee for thy goodneſſe, and for the wonderfull workes which thou haſt done for the children of men.

A Prayer for Thurſday.

O *Moſt gracious and glorious God, give mee leave to be the importunate* Abraham *ſtill; I come to thee with new Petitions: for when thou haſt done one thing for mee, thou muſt vouchſafe to do another, and then another, and more and more ſtill, till it come to be ſaid, Thou haſt wrought all our workes in us. For alas, of our ſelves we are able to do nothing: Although therefore thou haſt vouchſafed to heare my petition for health, and my petition*

tion to make mee labour, and my petition to direct my labours; yet all theſe will do mee but little good, if thou pleaſe not withall to bleſſe my labours: they may bee ſufficient, but onely thy bleſſing effectuall to perfect thy worke in mee. Thou gaveſt Caine *health, and a will to labour; and didſt direct him what hee ſhould doe: but becauſe thou didſt not bleſſe his labours, and that which hee did, they were all unprofitable to him, and did him no good. O therefore moſt gracious God, be pleaſed to give a bleſſing to my labours, and to all that I have to doe: for alas, how many are there that breake their ſleepe to riſe up early, and eate the bread of carefulneſſe, and yet proſper not, and all becauſe thou openeſt not thy hand, and filleſt them with thy bleſſing? For it is not in him that willeth, nor in him that runneth, but* [illegible] *God, that bleſſeſt their labours.*

labours. Neither is learning to the ſtu-dious, nor victory to the ſtrong, nor proſperity to the Thrifty, but all muſt come from the hand onely of thy bleſ-ſing. O therefore be pleaſed O God to give a bleſsing to my labours, and to all that I goe about: to my prayers, and to all I pray for according to thy will: and then in what eſtate ſoever thou pleaſe to place mee, I am ſure to be ſafe. Thy bleſsing kept Jonas *as ſafe in the Whales belly, as if hee had lien all the while in a caſtle. Thy bleſsing made the dead wombe of* Sarah *bring forth a Sonne, when nature and rea-ſon were both againſt it. Thy bleſsing made the little flocke of* Jacob *to grow greater then the great flocke of his father in law* Laban. *Thy Bleſsing made* Daniel *to looke fairer and fatter with his pulſe and water, than other did, with the dainty faire of* Nebu-chadnezzar: *for thy bleſsing hath an in-*

fluence

fluence in it; which makes any eſtate happy, how farre from happineſſe ſoever the eſtate it ſelfe be. Bee pleaſed therefore, O God, if thou ſend mee poverty, to give mee withall contentment: for where poverty and contentment goe together; there thy bleſſing of contentment makes povertie it ſelfe a bleſſing. If thou ſend mee ſickneſſe, then give mee withall patience: for where ſickneſſe and patience are together, there thy bleſſing of patience makes ſickneſſe it ſelfe a bleſſing. If thou ſend mee temptations, then give mee withall faith; for thy bleſſing of faith makes temptations themſelves bleſſings: that as it is truly ſaid, in regard of us; All things worke together for the beſt to them that feare God: *So in regard of thee O God, it may as truly be ſaid,* All *things worke together for the beſt to them whom thou bleſſeſt. O therefore*

be

be pleaſed, O God to bleſſe me and all my labours; O bleſſe mee, that I may bleſſe thee; thou mee with grace, I thee with praiſe: and that all that is within mee may bleſſe and praiſe thy glorious Name.

MOTIVES

MOTIVES FOR PRAYER VPON FRIDAY

V 20 And God said, Let the Waters bring forth abundantly the moving Creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God Created great Whales, and every living Creature that moveth, which the Waters brought forth abundantly after their kinde, and every winged fowl after his kinde. and God saw that it was good

MOTIVES FOR PRAYER VPON FRIDAY.

THis is now our fifth day of labour, and after this but one day of labour more, and then our Sabbath. And as a workeman hath his heart well lightned, when the greateſt part of his worke is done, and only ſome ſmall part remains: and as a mariner rejoyceth, when after long toſſing

toſſing with ſtormes and tempeſts, he comes to diſcry the land, and ſpecially his deſired haven: ſo is it this day with us: we may juſtly now rejoyce, ſeeing after foure dayes of inceſſant labour, wee come this day (I may ſay) within ſight of our Sabbath, which is the haven of our reſt: and by this reckoning, we ſhould now be ſinging of *Hallelujahs*, and ſongs of joy. But O my ſoule, our caſe is farre otherwiſe, for all the labours of the dayes paſt are nothing, compared to the labour of this day: and as for the Sabbath that is talked of, what Sabbath can I looke to have, when the Lord of the Sabbath, was this day himſelfe ſo cruelly handled! I have had a moſt grievous nigt of it, to ſee him in whom was all my hope, brought now himſelfe almoſt to deſpaire; and yet I ſhall have a more grievous day of it,

to

to ſee the Lord of my life, be put himſelfe to a cruell death: and now my ſoule, what can my labour doe? All I could have done, had beene but to oppoſe his adverſaries: & perhaps to have ſtrucken off one of their eares: and this would have done no good: for hee would preſently have healed it againe. Yet I might have followed him to ſee the end, as *Peter* did: but ſo perhaps I might have denied him, as *Peter* did: yet I ſhould hope O Lord, thou wouldeſt afford mee the like grace as thou didſt to *Peter*; to make mee preſently goe out and weepe bitterly. But alas, this weeping would be for my ſelfe; and I have now cauſe to weep for another: one infinitely more deere unto mee than I am my ſelfe; and of ſuch worth, that it were better the whole world ſhould periſh, than one haire of his head ſhould be diminiſhed. And

can I remember it then without weeping; that this man of more worth than the world was this day held of no worth in the world; alas, was rejected; alas, was deſpiſed, and was made a publike ſpectacle to the world, of infinite woe and infamie: and have I not cauſe then to turne the labour of this day into lamenting? but where to find lamentations to ſerve my turne this day I know not: alas, the lamentations of *Jeremy* are farre too ſhort to expreſſe my ſorrow: to have my head be made a fountaine of teares, that I might weep day and night, beares no proportion with the greatneſſe of my griefe; O yee rockes, why doe you not cleave aſunder to ſee this day? and the rockes indeed did cleave aſunder at it: and vaile of the Temple rent in twaine, from the top to the bottome. O yee heavens, why are ye

not

not aſtoniſhed at this ſight? and the heavens indeed were aſtoniſhed at it: for the Sunne was darkened from the ſixth houre to the ninth: and why was the Sunne darkned, but becauſe the Sunne of Righteouſneſſe was eclipſed? Why was the vaile of the Temple rent, but becauſe his body was rent, that was indeed the true Temple, in which all holineſſe was dwelling bodily? And is not this a caſe, that deſerves lamenting? O my ſoule, if I ſhould lament this day, as the caſe of the day deſerves to be lamented; it might juſtly be ſaid to be a day of labour indeed.

But ſeeing thou canſt never lament enough, let thy labour now be turned into thanking; for why did Chriſt ſuffer all theſe indignities? why was hee puniſhed, that was no delinquent? was it by the errour of the Judge, upon the ſuggeſtion of

falſe witneſſes? No, God knowes, it was his owne voluntary act; for he knew, we could not be healed but by his ſtripes: he knew we could not be ſaved, but by his death: and ſuch was his compaſſion and pity towards us, that for our ſakes, hee tooke a burthen upon him, which no ſhoulders but his were able to beare. He paid a debt for us, which wee were never able to have paid our ſelves: he bore a penalty for us, which we were never able to have borne our ſelves: hee performed a juſtice for us which wee were never able to have performed our ſelves: And who were wee, that for us hee ſhould take ſuch burthens upon him? For good men perhaps, one may be gotten to die, but we, alas, were all grievous ſinners. For friends perhaps one may be drawne to ſuffer much; but wee, God knowes, were all his enemies:

and

and doth not ſuch kindneſſe then deſerve thankes at our hands, in the higheſt degree? O my ſoule, if I ſhould labour to thanke him this day, as his love ſhewed me this day deſerves to be thanked; it might juſtly be ſaid to be a day of labour indeed.

But ſeeing with all thy labour, thou art never able to thanke him enough; let thy labour now be turned into magnifying; for having done theſe great things for mee, how can I ſpeake of him in a lower ſtyle than to ſay, *Thou art the King of glory O Chriſt, thou art the everlaſting Sonne of the Father: when thou tookeſt upon thee to deliver man, thou didſt not abhorre the Virgins wombe: when thou hadſt overcome the ſharpneſſe of death, thou d.ddeſt open the Kingdome of heaven to all beleevers; and therefore day by day wee magnifie thee;*

and wee worſhip thy Name, ever world without end.

But ſeeing with all my labour I can never magnifie him, as hee deſerves: my labour now ſhall be turned into praying; that, O gracious God, thou wilt be pleaſed, to make mee truly ſenſible of theſe ineſtimable favours, ſenſible from what I am redeemed, and ſenſible by whom I am redeemed, and ſenſible to what I am redeemed: for I am redeemed, not onely from the worſt captivitie, but from that which is worſe than captivitie, from the thraldome of Satan, and from everlaſting death: and I am redeemed by him, who incurred thy diſpleaſure, to procure my reconcilement: by him who *exinanivit ſeipſum*, emptied himſelfe, that of his fulneſſe we might all receive: and I am redeemed to the end I might ſerve thee without feare, without

ſervile

ſervile feare indeed, but yet in feare & holineſſe all the dayes of my life. And now my ſoule put all theſe labours together; lamenting, and thanking, & magnifying, & praying, and all of them to be done this day, & then ſay, if this day may not juſtly be ſaid to be a day of labour? a day indeed of ſo great labour, that if my ſabbath come not the ſooner, I ſhall never be able to hold out from fainting. But O mercifull God, when my own ſtrength failes, be thou pleaſed to aſſiſt mee with the ſtrength of thy grace, that I may lament his ſuffering with a hearty contrition, that I may thanke him for his ſufferings, with an humble acknowledgement, that I may magnifie his ſufferings, with ſongs of extolling, and that I may pray for them all, with a true devotion: and beeing thus aſſiſted, I ſhall come to my Sabbath time

enough; and before any fit of fainting take hold upon mee. For O my ſoule, though theſe indeed be great labours, yet wee may well be contented to take them this day, ſeeing wee are beholding to this day for a Prayer, which but for this day wee could never have made: *By thy Croſſe and Paſſion, by thy pretious Death and Buriall, Good Lord deliver us.*

And yet theſe are not all the labours of the day neither; for it was upon this day, in the revolution of time, that God made the beaſts of the earth, and laſt of all made man; whether it were he made him laſt, as his perfecteſt worke: for this hath hitherto beene Gods manner, to proceed from the leſſe to the more perfect; and therefore of his ſecond dayes worke, it is not ſaid, *Hee ſaw it was good*: becauſe his worke

worke of the ſecond day was not perfected till the third day; and in Gods language, nothing is good that is not perfect: or whether it were that hee would not make man till hee had firſt made all things elſe, that hee might have no pretence of wanting any thing in excuſe of his ſinne: or whether it were, that he reſerved man for his laſt worke, before he reſted himſelfe: that being made ſo lately, he might have entred into his reſt at the ſhorteſt diſtance: and is there not in all theſe conſiderations, very juſt occaſion to move us this day to labour? O my ſoule, if our firſt parent *Adam* had laboured but this one day; Alas, but a ſmall part of this one day in ſerving of God; how happy had hee beene? how happy had wee all beene? for if once hee had gotten a Sabbath over his head; if hee had

but once entred into Gods reſt: hee had then beene ſafe for ever, againſt all temptations of the world, and Satan. For this (wee may conceive) had beene the like confirmation to him in grace, as was to the holy Angels at the fall of Lucifer. This Satan knew well, and therefore made haſt to get betweene him and home; and taking advantage of his idleneſſe, before hee knew what labour meant, hee quickly brought him to his fall. And is there not in this againe another conſideration, to make us conſecrate this day to labour? For why did *Adam* fall, but becauſe he did not labour? if he had not ſtood gazing upon the forbidden fruit, if he had not ſpent his time idly, in parlee with the Serpent, hee might have ſtood ſtill in his eſtate of uprightneſſe, & never perhaps have bin put to other labour, than walking with God. And

And now my ſoule, let theſe conſiderations bee layd together, that this was the day in which man was made; this the day in which man fell; this the day in which man was redeemed; and then ſay, if theſe three make not a ſtrong cord to draw us (if any thing will draw us) this day to labour? Wee uſe to celebrate our birth-day with ſome extraordinary ſolemnity: and ſhall we uſe no ſolemnity upon this day, which is the generall birth-day of all mankind? We uſe when wee are fallen, to labour to riſe againe; and ſhall wee not labour to riſe this day, in which wee tooke our fall? Is it not fit, when wee are redeemed, to do ſome act to ſhew that wee are freed? and in all theſe conſiderations, what ſo fit as prayer? the greateſt ſolemnity wee can uſe to celebrate our birth day. The fitteſt

labour

labour wee can take, to helpe us to riſe; the beſt act wee can do to expreſſe our libertie. O then my ſoule, labour this day: but let thy labour be with Prayer; that this day thou mayſt do workes of pietie worthy of thy creation; workes of humilitie in remembrance of thy fall; and workes of charity in acknowledgement of thy redemption. And if any man thinke, that prayer is but an eaſie labour, and not enough for this day; let him remember Chriſts praying in the garden, which was ſo laborious to him, that it brought him into a ſweat of very blood. O then vouchſafe O God, to endue mee with a ſpirit of fervent prayer, that may draw all blood of prophaneneſſe out of my veins; that all the meditations of my heart, and all my actions this day may wholly be directed by thee, & wholly be directed to thee, to thee

O

O God, who only canſt make my labours light unto mee; and only canſt endite my prayers for mee: only my ſoule remember, that this is the day, *ſemper acerbus, ſemper honoratus*: to which we are beholding for a prayer, which but for this day wee could never have ſaid, *By thy agony and bitter Paſſion, by thy pretious death and buriall, good Lord deliver us.*

Jacob told *Pharaoh*, that few and evill were the dayes of his Pilgrimage: and tooke no notice of any good day he had ever had; and how then come we to have a good day, amongſt our much worſe and fewer than his were? and if wee have not a good day, why do wee call it good Friday? can that be a good day, which tooke our onely good away? can that day be good, which deprived us of him that was onely good? May wee not rather call it one of

Jacobs

Jacobs evill dayes; or, one of *Jacobs* accurſed dayes, than to call it a good day? No my ſoule, juſt cauſe to call it a good day, that was the cauſe of all good dayes to us; though not to him: or therefore to him alſo, becauſe to us: but juſteſt cauſe to call it Good Friday, which was the cauſe of our good Sunday; for if it had not beene for this Friday, the next Sunday could have bin no Sabbath; for if he had not dyed now, he could not have riſen then; ſeeing he was not to riſe, till the third day after his death: and if hee had not riſen then, it had not beene then a Sabbath: ſeeing it was his riſing onely that made it a Sabbath. If therefore our Sabbath be good, then is this Friday good, which prepared it to be a Sabbath. And by this appeares a reaſon of the different reckoning of the day of Chriſts death, and the day of his birth:

birth: for the death of Christ is remembred to us by the day of the weeke, and not of the Moneth; but the birth of Christ, is remembred to us, by the day of the Moneth, and not of the Weeke, and this because the day of his death referres to the Sabbath; and that beeing Sunday, this of neceſſity muſt be Friday: what day of the Moneth ſoever: but the day of his birth hath no day of the weeke to regulate it of neceſſitie, and therefore it is left to the Moneth at large, moveable as concerning the weeke, fixt onely as concerning the moneth.

A Prayer for Friday.

O *Gracious God, thou haſt beene pleaſed to heare foure of my Petitions: and I hope to grant them: wherein though*

though I receive great comfort; yet I am not satisfied; for if either I should leave petitioning, or thou granting, I should perhaps make no benefit of thy former grants: for alas, my condition is such, that as long as my sixe dayes of labour last, I must of necessity be a petitioner still; for if I should leave petitioning, I should shew to thinke I had enough of thee already; and O gracious God, who can ever have enough of thee? it is true indeed, thou fillest all things: and what can any thing have more than to be full? but yet thou fillest things, but according to their capacitie: and alas, my capacitie is so small, that if thou enlarge it not, I shall rather be in danger to exclude thee all, than in possibility to hold any part of thee. O therefore bee pleased O God, to enlarge my capacitie: and give mee perseverance in the labours of my calling, that I may not give over till my worke be finished: and [illegible]

then bring with mee my account compleat, without which it will never be accepted. O how many have daſhed themſelves againſt this rocke? have gone on, fairely for a time: and then given over, as weary of their labours? The Iſraelites went cheerfully on for a time: but as ſoone as Pharaoh *purſued them, they fell a murmuring at* Moſes, *and were ready to returne to their old captivitie.* Judas *went on fairely for a while: but as ſoone as thirty pieces were offered him, he gave over his ſervice, and ſold his Maſter. O therefore give mee grace O God, to ſhunne this rocke. Let neither the purſuit of* Pharaoh: *nor the thirty pieces of the Jewes: let neither the world nor Satan withdraw mee from perſevering in the labours of my calling, in the workes of thy ſervice: for what reward can I looke for, but according to my workes? and indeed, what reaſon to expect reward if I continue not the*

the time till rewards come to be beſtowed: O therefore vouchſafe O God, to aſſiſt mee in my labours, that this day alſo may have its part of worke, when I make my account: and O my ſoule, let the example ſhewed thee this day encourage thee to perſevere: and to continue in the labours of thy calling; and in the workes of Godlineſſe: for if Chriſt would have given over his worke, which this day he finiſhed for our redemption, hee might have ſaved himſelfe a labour, which but for our ſakes hee needed not have taken: but ſo conſtant was hee in his reſolution, ſo reſolute in his worke, that he gave not over labouring, till hee gave over living, and till hee had finiſhed the worke he came about. Conſider, O my ſoule, that the labours of Piety in this life, are as a Rowing againſt the ſtreame: if thou give over never ſo little, the ſtreame will carry thee farther backe, than much labour afterward will

be

be able to recover: and therefore that thy labours may be the leſſe, let them be continuall: for without continuance thou wilt never be able to arrive at thy haven before thy ſixe dayes end; and thou muſt not looke for any longer time to be allowed thee afterward; but as excluded from the haven, be left to the furie of ſtormes and tempeſts: O therefore moſt gracious God, be pleaſed to give mee the ſpirit of perſeverance, that I may continue my labours; at leaſt, the ſpirit of repentance for not continuing them: for alas the beſt part of our labouring is repentance for not labouring: which becauſe the Angels are glad to ſee, I hope thou wilt be pleaſed to accept, and O be pleaſed to accept it O God: for if thou accept not my repentance; I can have little hope of thy accepting my perſeverance; indeed no hope at all of thy accepting mine, but in him, and through him onely, who perſevered labouring,

till

till his laſt gaſp; and then left the fruits of his labours for mee amongſt others, to enjoy; which O grant mee to enjoy for thy glorious Names ſake.

MOTIVES

MOTIVES FOR PRAYER VPON SATVRDAY.

Satterday (Gen. 1

V. 24. And God said, Let the Earth bring forth the living Cre:
:ature after his Kinde, cattell and creeping thing, and
beast of the Earth after his kinde; and it was so,
26. And God said:: Let us make man in our image, after
our likenesse: and let them haue Dominion ouer the
fish of the Sea, and over the fowl of the ayr, and
ouer the Cattell, and ouer all the earth, and ouer
euery creeping thing that creepeth upon the Earth,

MOTIVES FOR PRAYER VPON SATVRDAY.

THis, O my ſoule, is my laſt day of labour; and if I can hold out now, but this one day more, I ſhall then be free from all danger of fainting for ever hereafter. Alas, if I ſhould faile now *in extremo actu*, in the laſt ſtage of my labour, it would utterly make fruſtrate all my former dayes labours:

labours. For though there be a prize ſet for them that runne, yet not till they come to the end of the race: and till we can ſay with Saint *Paul*, *I have fought a good fight, I have finiſhed my courſe*; we have no right to ſay with him, *There is a crowne of righteouſneſſe laid up for mee, which the righteous Judge will give mee at the laſt day.* Be not therefore too confident my ſoule, for how many have gone cheerfully on, a great part of the race, and yet have given over before they came to the end? Did not *Saul* do ſo, a man choſen by God himſelfe, to be a King of Iſrael? Did not *Judas* do ſo, a man choſen by Chriſt himſelfe to be an Apoſtle? and who am I, that I ſhould preſume of my ſelfe not to faile; when *Arietes gregis*, ſuch great ones as theſe have failed? No my ſoule, I preſume not, but yet I have a confidence; and not a confi-

dence

dence neither, but with feare; a confidence of perſiſting, but yet with feare of not perſiſting; for as God ſaith; *I will never leave thee nor forſake thee*; which makes mee confident: ſo Saint *Peter* ſaith, *Worke out your ſalvation with feare and trembling*; which makes mee fearfull. But ſeeing it is not in him that willeth, nor in him that runneth, but in thee onely, O God, that ſheweſt mercy: O therefore thou great God, in whoſe hand is the ſtrength of the hils, and thy dayes never faile; vouchſafe to aſſiſt mee ſo with thy grace, that my ſtrength may not faile mee in going up this hill of my laſt dayes labour; but that my ſixe dayes of labour being ended with patience; I may enter into thy reſt with joy, there to reſt with thee, and with all bleſſed Saints for ever.

But although the labour of this

day, as beeing the laſt, muſt needs be the leaſt; yet it may be thought greateſt: as the laſt mile of a journey ſeemes commonly the longeſt: whether it be that the body, wearied with the former labour, is leſſe able to endure the preſent: or whether it be that the minds anticipating, makes any delay to appeare tedious; that it ſeemes the greateſt labour of this day, is rightly to eſtimate the labour of the day: and to hold the skales even betweene fancie and judgement: at leaſt to take care that fancie overweigh not judgement, but that knowing this labour to be the laſt, and to be concluded with a Sabbath, wee may the more cheerfully goe on, and continue it at leaſt with patience.

But this day was once a day of reſt: and how comes it now to be a day of labour? it was indeed a day of

of reſt under the Law, but now under the Goſpell, it is a day of labour. As long as the Father kept all power in his owne hands; ſo long it was a day of reſt; but now that hee hath given power to the Sonne to ſay: *All power is given mee in heaven, and in earth*: Now it is become a day of labour, for the Sonne muſt have his Sabbath too: and as the Father, a Sabbath for his worke of creation: ſo the Sonne, a Sabbath for his worke of redemption: and ſeeing there cannot be two Sabbaths within the compaſſe of ſeaven daies, therefore the old was to be aboliſhed that the new might take place; and being no longer a Sabbath, a day of reſt, it followes of neceſſitie to be a day of labour.

And a day of labour indeed, it is juſtly become: for after that the Jewes had this day ſate watching the

Sepulchre where Chriſt lay buried: a heavie worke for a Sabbath dayes reſt: and that this day the Diſciples of Chriſt had ſate mourning for his departure; a ſad ſolemnizing of a Sabbath dayes feaſt; and that this day Chriſt himſelfe was deſcended into hell; a dolefull place for a Sabbath dayes triumph; was it fit for this day to continue its being a Sabbath any longer: when ſo many ſad and mournfull workes were of all hands done in it? Certainly we may juſtly thinke that this day was then the very funerall of the old Sabbath: and that it then gave place for a new to ſucceed, which is the Sabbath we now celebrate: and thus, as this day which was before a working day, is now become a Sabbath: ſo that day which was before a Sabbath, is now become a day of labour.

And

And what then is the labour wee have to doe this day? What my ſoule, but the ſame which the two *Maries* did, when Chriſt lay buried in his grave: to provide ſpices and ſweete odours to embalme his body: for is it enough to ſit weeping and mourning for the dead; a thing which doth them no good: and not rather to doe ſomething which may be for the ornament at leaſt, if not for their comfort? And what then are the Spices we ſhould prepare? O my ſoule, the true ſpices to embalme Chriſts body, are mortification, and repentance, faith, and charitie, and humilitie, and hee that comes with theſe ſpices, and ſeekes to embalme Chriſts body in the grave, ſhal heare an Angell ſay unto him: *He is riſen, he is not here*: and well may ſay, hee is not there indeed, for he is riſen already in their hearts that thus ſeeke:

him: & though they know him not, & take him perhaps but for a gardner, as *Mary* did, yet is he the very true Chriſt & ſuch a gardner, that wil plant in our hearts the ſweet flowers of peace and joy; & then the ſpices we bring to embalme Chriſt dead, ſhall ſerve to embalme our ſelves alive: for being now alive in Chriſt, by the vertue of his reſurrection, wee ſhall be made partakers of his Aſcenſion, which is the laſt ſtep of all our labours: when for our embalming him with ſpices, wee ſhall be embalmed by him with immortalitie; and have the fruition of an eternall Sabbath. But ſeeing, O bleſſed Saviour, I cannot have theſe ſpices for embalming of thee, unleſſe thou firſt make them to be growing in mee; O vouchſafe ſo to garden and dreſſe my barren heart, with ſeedes of grace, that it may bring forth in mee the fruits of patience

ence, of charity, and of a lively faith: to the embalming not onely of my body, but of my ſoule: & not only in this life, but in the life that is to come.

But though this day be no longer a Sabbath day; yet it is a preparation of the Sabbath ſtill, and retaines ſomething of its former qualitie; and if preparatives be of good uſe in the Phyſicke of our bodies: they are certainly of no leſſe uſe in the Phyſicke of our ſoules: and wee ſhall never indeed come kindly to our Sabbath, if wee make not preparation for it the day before. And we may know how neceſſary a preparation is to us for the Sabbath, if wee conſider how neceſſary it was for the Lord of the Sabbath, for therefore came *John Baptiſt* to be a preparative for Chriſt, his doctrine was onely *Præparate: Repent and amend your lives, for the Kingdome of heaven is at hand*: but though

John Baptiſt could preach repentance, yet *John Baptiſt* could not give repentance; this was a worke for the Lord of the Sabbath himſelfe. O therfore moſt bleſſed Saviour vouchſafe to do that for mee which *John Baptiſt* could not doe; give mee true repentance, and love, and charity towards all men, that when I come and looke for my Sabbath, I may not be like the fooliſh Virgins, who came without oyle in their lamps: and being unprepared, were ſhut out of doores: but that I may heare thee ſay, *Euge bone ſerve*, Well done good ſervant, thou comeſt prepared, and therefore enter into my reſt.

But ſeeing there can be no entring into this reſt, no comming to this Sabbath; but after theſe ſixe dayes of labour; which is after all the daies of our life, it may not unfitly be here inquired, what ſhould make us to be

be loath to die; which is nothing but a parting of the ſoule from the body? O my ſoule, and muſt not this be needs a heavie parting? yes, God knowes moſt heavie indeed, but though wee all find it to be ſo; yet who can tell the reaſon, why it is ſo? Is it that the ſoule hath certaine faculties, which ſhe cannot uſe but by bodily organs: and theſe organs, ſhe will want, if parted from the body; and therefore is not willing to leave the body? Or is it, that while the ſoule is in the body, ſhe can pretend the frailtie of the body in excuſe of her ſinne: and this pretence ſhee will be to ſeeke of, if parted from the body; and therefore is unwilling to leave the body? Or is it that the body is *Domicilium animæ*, the houſe and dwelling of the ſoule: and if ſhee be put out of this houſe, ſhe knowes not where to have another; and

therefore is not willing to leave the body? Or is it that the ſoule is ſo wedded to the body, that though it be to goe to her Sabbath; yet ſhe is not willing to goe and leave the body behind her? Indeed how unkind ſoever the body be to the ſoule, yet the ſoule is to the body a moſt conſtant friend, and never leaves it, if ſhe be not thruſt out of doores by force. Or is it that naturally we feare nothing ſo much as violence: and it muſt be a great violence to ſeparate them, whom God hath joyned together: & muſt needs be grievous to us, that are Gods creatures, to be ſeiſed on by death, that is none of his creatures? Or is it that death is the executing of that ſentence of God upon us for our ſin, *Morte morieris*, Thou ſhalt die the death, and becauſe wee know not how farre that ſentence extendeth, wee are therefore afraid of comming

comming to it? Or is it that nothing is ſo fearfull as to fall into the hands of an enemy: and of all enemies the moſt terrible is death: which is therfore called *The King of Terrors*, and how then can we chuſe but be afraid to die? Or is it perhaps, that becauſe the ſoule cannot remember it had any being before it came into the body, it doubts whether it ſhall have any beeing, if it goe out of the body; and therefore to preſerve her being, deſires to ſtay in the body ſtill? Or is it, that while the ſoule and body are united, they can be a help and comfort to one another; but once divided, the ſoule is ſure to be ſubject to that wo of *Salomon*; *Væ ſoli*: Woe to one that is alone: and therefore is not willing to be without the body? Or is it, that while the ſoule is in the body, it is in ſtate of capacitie to repent: and ſo long is not queſtioned about

about eating the forbidden fruit; but ſo ſoone as it it parted from the body, it is preſently carried to the barre of triall: and becauſe ſhee is fearfull to make her account, ſhee is therefore afraid to be parted from the body? Or is it that none would be willing to change a certaine eſtate, for a ſtate uncertaine; and becauſe wee know what it is to live; but know not what it is to be dead, we are therefore loath to change life for death? Or is it that while we live, we have the company of reaſonable creatures; but once dead, no company but of wormes: and becauſe ſuch company is loathſome to us, wee cannot chuſe but be loath to die? Or is it, that the pleaſures of the body, are all our joy: and becauſe theſe pleaſures are by death taken from us, it makes us to be moſt unwilling to die? Or is it perhaps, that it is not ſo much the ſoule that

feares

fears death, as the whole living creature; and becauſe every thing deſires to continue its being: and this our being is by death diſſolved, wee cannot therefore chuſe but be loath to to die? Or is it, laſtly, that the ſoule by contagion of this earthy body, is ſo beſotted upon the earth, and earthly things, that nothing is ſo grievous to it, as to leave them; and leave them it muſt, if parted from the body; and therefore is not willing to leave the body? but alas what poore reaſons are theſe, or if there be any better than theſe, to make us be loath to die; which is in effect, to make us be loath to goe to our Sabbath? For ſeeing we cannot goe to our Sabbath with ſoule and body both together: why ſhould wee thinke much to goe to it with them aſunder? Is it not worth rejoycing, to have the ſoule goe to God, though the body ſtay behind?

muſt

muſt not their parting be as their meeting was? and was not the body made of earth, and made at firſt without a ſoule, and then God breathed a ſoule into it? and is it not juſt, that the ſoule ſhould returne to God that gave it: and the body returne to the earth, of which it was made? It was the priviledge of only Chriſts body, to enter into his glory, without ſeeing corruption: it is ſufficient for us, that though our bodies ſee corruptiō, yet that corruption ſhall put on incorruption: and then weē ſhall enter intire, both with body and ſoule, into our Sabbath. Although therefore there may be reaſons to a naturall man of ſome colour, to make him be loath to die; yet to a man that knowes the myſteries of Chriſtian Religion, and ſpecially to a man regenerate, and that lookes with the eye of faith, they are eaſily diſcerned to be palpable errours,

rours at leaſt of ignorance, at beſt of of infirmity. Wherefore O my ſoule, be not dazled, nor deluded with theſe colours, but count it a happineſſe to goe to thy Sabbath at any time: and the ſooner the better: for then thou ſhalt have no more dayes of labour: and be not afraid of parting from the body: for once parted, thou my ſoule, ſhalt preſently have a Sabbath of joy; and thy body ſhall have a Sabbath of reſt, and that reſt to continue, till it heare the voyce; *Ariſe thou that ſleepe, and God ſhall give thee light*, and then that reſt ſhall be turned into joy too: for as God at firſt brought the ſoule to the body, ſo hee will bring at laſt the body to the ſoule, when they ſhall meete againe with the greater joy; and ſhall be free from all feare of ever being parted from one another any more; but as they have paſſed theſe ſixe dayes of labour

labour together, ſo the ſeaventh day they ſhall enjoy their Sabbath together, and ſhall no more need to remember, to keepe holy the Sabbath day; ſeeing there ſhall be then no other dayes to hazzard the forgetting it: but as with God, ſo with us, a thouſand yeares, or rather indeed eternity, ſhall be but as one day, only (my ſoule) be carefull to come prepared to make thy account, and then thou mayſt be ſure of a *quietus eſt*: be carefull to worke well theſe ſixe dayes of labour, and then thou canſt not doubt of having a Sabbath; yet not for thy workes ſake, nor for thy labours ſake; but for his mercies ſake, that is the Lord God of Sabbath; and for his merits ſake, that is Lord of the Sabbath.

But O my ſoule, is it enough, that wee bee not loath to die any day?

Is

Is there not rather cauſe wee ſhould be glad to die every day? ſeeing each day hath peculiar motives to winne us to it? For if wee die upon the Munday, wee may be glad; becauſe this being the firſt of our fixe dayes of labour, by dying now, wee eſcape the labours of all the dayes following: If we die upon the Tueſday, wee may be glad, becauſe dying now wee give over working before the heat of the day; this being yet but as the morning of the weeke. If wee die upon the Wedneſday, wee may be glad, becauſe to die now, is but as the taking of a baite in the middeſt of a journey: all our life being as a travelling betweene two Sabbaths. If we dye upon the Thurſday, we may be glad, becauſe we may take our *Viaticum* with us, the body and blood

blood of Chriſt, which was this day given, and is only able to refreſh us after our labours: if we die upon the Friday, we may be glad, becauſe we ſhall die upon the ſame day that Chriſt died, and ſo imitate him in the time of his death, though we cannot in the innocencie. If we die upon the Saturday, wee may be glad, becauſe having now finiſhed our ſixe dayes of labour, wee are ready for entring into our reſt, and have our workes to follow us: if we die upon the Sunday, wee may be moſt glad of all, becauſe to die now, is but to ſhift our Sabbath; to put off an old, and put on a new; to leave a temporary Sabbath here on earth, for a Sabbath which is eternall in the heavens. But though theſe or any like reaſons may be thought but idle thoughts, and no better than dreams: yet one ſound reaſon wee are ſure there

there is, to make us glad to die any day; and it is the ſame which Saint *Paul* diſcovered in himſelfe, when hee ſaid, *Cupio diſſolvi*, I deſire to be diſſolved: and why to be diſſolved? indeed for a very good reaſon, *& eſſe cum Chriſto*, that hee might be with Chriſt: for though Chriſt have made us a promiſe to be with us alwayes to the end of the world, yet it ſerves not our turne, that hee be with us, if wee be not with him; and be with him as Saint *Paul* deſired to be, wee cannot, unleſſe wee goe the ſame way, as hee went, the way of death; and then if death be the way to bring us to Chriſt; and but by death we cannot be with him: have we not juſt cauſe to alter our ſalutation of death, from ſaying, *O mors quam amara*, O death how bitter thou art! to ſaying, *O mors quam jucunda*, O death how pleaſing thou art! and

entertaine

entertaine it with acclamations of joy, as a moſt welcome gueſt, at leaſt as a harbinger to a moſt comfortable hoſt: with whom wee ſhall ſit at his Table, in his Fathers Kingdome: and where there ſhall be no more diſtinction of dayes; but all ſhall bee one entire day; and that day a Sabbath; and that Sabbath, though it have a morning, yet ſhall have no evening: becauſe time ſhall be no more: but as death ſhall then bee ſwallowed up of victory, ſo time ſhall then be ſwallowed up of eternitie.

A Prayer for Saturday.

O *Moſt gracious God, I am now come by thy mercifull aſſiſtance, to the laſt of my ſixe dayes of labour, the day in which thou ſaidſt to* Moſes, Get thee

thee up into mount Nebo, and die there: *and this mount of death I am now going up. O therefore be pleaſed O God, ſo to aſſiſt mee in my going, that I faint not by the way; for ſeeing my other dayes labours, though done upon even ground, have beene ſo painfull to mee: how much more will this be, which muſt be done up hill? And yet, O my ſoule, be not diſcouraged: for though the going up this hill be painfull, yet once come up, there will be a refreſhing: ſeing it affords a proſpect into* Canaan; *as it is juſtly ſaid*; The day of death is better than the day of birth: *ſeeing this day brings us to the firſt ſight of this wretched world: but that day brings us to the firſt ſight of the bleſſed Canaan. O therefore make mee ſenſible, and apprehenſive of the comfortableneſſe of death; which though to the wicked it be a deſcending, and a going downe into the pit: yet to thy ſervants,*

ſervants, it is an aſcending and riſing up hill; as it was with thy ſervant Aaron, *who at thy appointment went up the mount Hor, and there died: and as it was with thy ſervant* Moſes, *who at thy bidding went up the Mount Nebo, and there dyed: and as it was with thy deare Sonne our Saviour Chriſt, who when hee tooke his leave of the world, went up into a mountaine in Galilee, and from thence aſcended into heaven. For there is no aſcending up to heaven, from this valley of worldly cares: it muſt bee from the mount of faith, from whence onely it can be reached. And O my ſoule, truſt not to health; as though becauſe thou art now in health and ſtrong, thou wert therefore ere the farther off from going up this hill of death: for the eye of* Moſes *was not dimme, nor his naturall ſtrength abated: and yet when God did but ſay unto him,* Get thee up to mount Nebo and die there: *he pre-*

ſently

ſently went up, and there died. For man liveth not by bread onely, but by every word that proceedeth out of the mouth of God. O therefore moſt gracious God, ſeeing I know not, what time thou wilt appoint mee to go up this mount of death: O therefore be pleaſed to make mee ready to goe up at all times: and to live in a continuall preparation: that ſo at laſt, I may die with Canaan in my eye, which alas, this valley of the world affords mee not to ſee. Indeed the labour of this day is to ſet on a roofe, upon all my other labours: and if this roofe be not well ſet on, all the building of my former labours will be ſoone demoliſhed: O therefore thou that art the great builder of the world, thou that art the corner-ſtone, vouchſafe to aſſiſt mee in the ſetting on of this roofe, that it may be a fence to my other buildings: and that whatſoever the premiſes of my life have beene, I may at laſt make a good concluſion, and

ſeeing

ſeeing where the tree falleth, there it lyeth: O let not this tree of my life fall in the valley of the world, where there is no Canaan to be ſeene; but let it fall O God in the mount of faith, from whence with my Saviour I may aſcend up to heaven; to whom with thee O Father and thy holy Spirit be all Honour and Glory for ever and ever. Amen.

FINIS.